MAY 1961

The Methodist Woman

Official Call

SIXTH ASSEMBLY
of the
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Date: May 15-18, 1962

Place: Atlantic City Auditorium and Convention Hall, Atlantic City, New Jersey

Emphasis: The Church in the World

Purpose: To promote and deepen interest in the work of the Woman's Division of Christian Service.

Delegates: The officers and members of the Woman's Division, six officers and/or secretaries of lines of work of each jurisdiction society, the president and one other officer or secretary of line of work of each conference, one Wesleyan Service Guild representative from each conference, one delegate from each district.

Visitors: All sessions will be open to the public. Visitors are very welcome.

Entertaining Conference: New Jersey Conference Woman's Society of Christian Service

General Chairman: Mrs. Orvyl Schalick, Haddonfield, New Jersey

MRS. J. FOUNT TILLMAN, *President*

MRS. WALTER A. EICHINGER, *Recording Secretary*

Presidents of the New Jersey Conference Woman's Society of Christian Service since 1940: Mrs. A. C. Brady—1940-41; Mrs. Henry D. Ebner—1941-45; Mrs. E. Emerson Gardiner—1958—; Mrs. W. Orvyl Schalick—1950-54; Mrs. George Marple—1954-58. Not in picture: Mrs. O. C. F. Janke—1945-1950.

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THE Methodist Woman

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Cover: The Hope of Future Service—the Joy of Having Served. Service through the years and the opportunity for future service to mankind through the Woman's Society of Christian Service is the story told by the picture of Mrs. Bennye Patterson, wife of the minister, and Mrs. Magda Jensen, a native of Denmark, a member of the church in Oakview, California. The picture also suggests ties that bind old and young together as they serve Christ through the society.

Line Drawings in this issue by Robert Schwing.

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Secretary of Literature and Publications

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Twentieth Anniversary

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Department of Work in Home Fields—Mrs. C. P. Hardin, Green Hill Road, Bristol, Virginia.

Section of Education and Cultivation—Mrs. Glenn E. Laskey, 710 N. Vienna Street, Ruston, Louisiana.

THE PURPOSE

of the Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

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Children's Work: Miss Gene Maxwell
Visual Education: Miss B. Elizabeth Marchant

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Field Workers:
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ethodist Women *in action*

An Overwhelming Response

Deaconess Vera Falls of the Cherokee thodist Center in North Carolina is vinced that THE METHODIST WOMAN widely read and that Methodist nen are eager beavers to help. An cle appeared in the *January* issue on Cherokee quilt-making project. As *February 5,* Miss Falls had received:

70 boxes of scraps of all sizes
34 letters regarding quilting
25 pieces of material large enough for ons

Miss Fall wishes to express her grati-e and appreciation for this over-elming response. Needless to say they *not* want any more scraps or ma-ial. You have been too generous. In-entally, the center had to pay over dollars for postage for one of the xes! (Note: By March 20, 1,370 boxes l been received.)

Two Opinions

These quotes from two recent letters, arding program material, are printed hout comment:

"Although the programs are very good the *Program Book,* I believe they ould be written in simpler wording. ost societies are made up of persons h different educational backgrounds; eighth grade is as far as some of em have gone. I believe those who ite the programs have vocabularies superior to those of persons in most societies. This is bound to make the program boring, especially if you have no one who can speak 'off the cuff' and has to read. If it is interesting and does the job as it should, the program has to be completely rewritten for reading."

• "Many programs are too childish even for grammar school children, much less mature women of the Woman's Society of Christian Service. . . . it is time that whoever plans the programs should consider the intelligence of the church women of today."

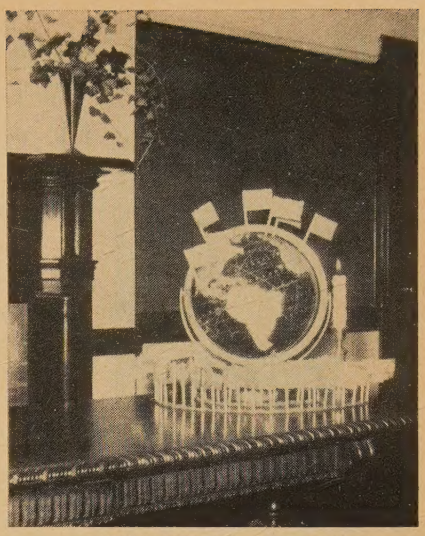
Dr. Player Honored

Dr. Willa B. Player, president of Bennett College, Greensboro, North Carolina, was elected vice-president of the National Association of Schools and Colleges of The Methodist Church, at its annual meeting in Denver last January. Dr. Player was sent recently to Africa under the International Cooperation Administration as a consultant on education.

Award

On January 26, 1961, Miss Olive I. Hodges, retired missionary to Japan and now living there, was one of three persons to whom an award was presented for "their contribution to education in the city of Yokohoma." The award was given by the city and marked the first time a non-Japanese had received it.

Representatives of a local radio station who made a tape-recorded interview with Miss Hodges were impressed with her age (eighty-four years) and the fact that she has spent more than half her life in service in Yokohoma. She retired in 1938 after more than thirty years as principal of Yokohoma Eiwa Jo Gakko (now Seibi Gakuen), but continued to teach English there until 1942. She was interned at Denenchafu and returned to the United States in 1943 on the S. S. *Gripsholm.*. Miss Hodges teaches an English Bible class on Sunday and about fifteen hours of English a week in her home. Her pupils range from grade school through high school students, some young business people and a group of housewives.



WORSHIP CENTER

Pictured is a section of the worship and interest center used by the Woman's Society of Christian Service of the Memorial Methodist Church in Clinton, Tennessee, for the study of "Into All the World Together."

FLYING SIX

ney do things in a big way out in the country of the wide open spaces. Six embers of the New Mexico Conference flew in a private plane to Albuquerque, ew Mexico, to plan for the annual meeting which was held March 21-23. ft to right are: Mrs. Louie Schemeyer of Odessa; Mrs. Harold Young, Odessa; rs. C. W. Bynum, public relations chairman, Carlsbad; Mrs. E. G. Rodman, easurer, Odessa; Mrs. Harry Allen, vice-president, Hobbs; and Mrs. E. M. oud, Lovington. The plane for the trip was furnished by Mr. and Mrs. E. G. Rodman of Odessa, Texas.

QUIZ

(based on articles found in this issue)

1. **State Program theme for 1961-1962.**
2. **Counseling techniques needed. For whom? Why?**
3. **Sixth Assembly. When? Where?**
4. **List hopes for "Our Mission Today."**
5. **State two functions of Utah Protestant Mobile Ministry.**
6. **Explain significance of "39 Geographical Regions."**
7. **State mission of Robinson School.**
8. **"Peaceful little island." Locate. Explain.**
9. **Two dedications. Locate each.**
10. **Five major responsibilities of members. Explain.**
11. **What meetings will be held in Oslo, Norway, and Urbana, Illinois?**
12. **Give two reasons for rotating circles.**

National College

Dr. Lewis B. Carpenter

THE NEW fieldhouse at National college, Kansas City, Missouri, was dedicated on December 15, 1960, with Chancellor Elmer Ellis of the University of Missouri making the principal address. As president of the Board of Trustees, Mrs. Charles W. Mead of Omaha, Nebraska, accepted the building, which was made possible through the initial gift of the Kresge Foundation and the Woman's Division. National College is under Educational Work and Residences of the Department of Work in Home Fields.

National College also reports what may be an unparalleled record of sustained contributions to a scholarship fund. Dr. Lewis B. Carpenter, president, recently received a $600 check from Mrs. J. H. Mills of Tustin, California. Formerly of Topeka, Kansas, Mrs. Mills and her late husband moved to California twenty-five years ago.

This is the fifty-sixth consecutive year that Mrs. Mills has made a $600 gift to National College. "Since Mrs. Mills first started to give in 1904," Dr. Carpenter said, "she has provided us with $33,600. In addition, she made a special gift of $5,000 several years ago to remodel a lounge in the women's dormitory."

Mrs. Mills' first gift was designated for scholarship purposes. Each year's gift since then has been similarly used. "That first year the $600 provided for two scholarships for women," Dr. Carpenter said. "Today this sum provides part of one scholarship. Rising costs, of course, have made the difference."

Calendar of Activities

• **Mail reports to your district secretary by May 15**

CHILDREN'S WORK: Attend district and conference meetings of the Woman's Society of Christian Service.

CHRISTIAN SOCIAL RELATIONS: Cooperate in observance of May Fellowship Day. File the center spread "39 Geographical Regions" for future use. Share facts on the good accomplished by the U.N.

LITERATURE AND PUBLICATIONS: Now is the time to order new study and program material. (See back cover.) Allow three weeks for delivery.

MISSIONARY EDUCATION AND SERVICE: Register for yourself and/or others, if you have not already done so, for your conference School of Missions. Begin whichever study you have decided on for May-June. Participate in Officers' Training Day. With committee on program plan in detail for the next three months.

PROMOTION: Send list of newly elected officers with complete addresses to district secretary of promotion. Evaluate the work of your society for the year in terms of facts and trends revealed in the reporting period just closing.

SPIRITUAL LIFE: Cooperate in May Fellowship Day. Assist in planning a Pledge Service for June which will emphasize "Stewardship"—and report it as such. Help in planning Officers' Training Days. Participate in Christian Family Week.

STUDENT WORK: *Now* is the time for you to get a complete list of your high-school seniors, their addresses and names of schools they plan to attend or other plans of service or employment. The (blue) *Student Information Cards* * are to be filled in for those entering college in the fall, and sent by June 1, if possible, but not later than *July 15*, to Methodist Student Director on campus, or campus pastor, or to your conference secretary of student work. Encourage students with leadership ability and those interested in Christian vocations to attend the Seventh National MSM Conference August 26-31. Cooperate with youth secretary in sending report to district secretary of missionary personnel.

SUPPLY WORK: Send the annual report with your second period report to the district secretary. The annual report must tally with the total of your first and second period reports. (Include again in space provided on blanks, supply work of Guild and youth.)

TREASURER: Empty your treasury. Forward all available funds to conference (or district) treasurer by May 10.

VICE-PRESIDENT: The new committee on program will meet in June. Do some advance work for it. Prepare a questionnaire similar to the one on page 23 of the new *Handbook for the Vice-President*. Type or mimeograph sufficient copies for distribution at the May meeting of the Woman's Society. Ask each member to fill out the questionnaire and return it to you. Through the secretary of literature and publications order enough copies of the new *Program Book* and *Handbook for the Vice-President* for the members of the committee on program.

WESLEYAN SERVICE GUILD: Hold a pledge service. Appoint committees.

YOUTH WORK: Plan a service of worship when MYF members will dedicate their pledges to Methodist Youth Fund. Order spring issue of *Methodist Youth Fund Bulletin* which lists all projects related to MYFund. Order from MYFund Office, P. O. Box 871, Nashville 2, Tennessee.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

I Wouldn't Want to Be...

by

LUCILLE A. HULL

I wouldn't want to be Jane. Her outlook on life frightens me with its coldness and resentment. Jane can be very pleasant when she wishes to be, and yet she lets a fierce pride turn her into a definitely antagonistic person, pessimistic and unhappy. Lord, I'm thankful I'm
Not she!

I wouldn't want to be Martha—living for her family, hurried and harried at every turn, servant to her husband and children who show no appreciation. She is dowdy, tired, and discouraged. Give her a star in her crown, Lord, and a place to rest someday, but not she, Lord,
Not she!

I wouldn't want to be Mary. She has a chip on her shoulder constantly, always looking for double meanings in what has been said, also a restless, fidgety quality which leaves others feeling tense, and a bossiness which is irksome. No, Lord,
Not she!

I wouldn't want to be Louise. Shutting her eyes to anything foreign or unpleasant to her. Louise drifts through life in a sort of dreamlike trance, letting others wait upon her—a taker but not a giver. She is sweet and greatly loved as all sweet and helpless things are, but this is not my idea of life. No, Lord,
Not she!

I wouldn't want to be Ruth. Although I might at times envy her beauty and chic and her gay social whirl, the money she spends to keep up with the Joneses would worry me. No, Lord,
Not she!

I wouldn't want to be Ann. Almost a recluse, living in the past, so afraid of accepting favors or pity now that she is a widow, so sad that she depresses all those about her. I hope, Lord, that I shall be able to accept my sorrows more gracefully. So, I'm thankful I am
Not she!

I wouldn't want to be Helen. Helen has a lovely home, a good husband and fine children, but she is always complaining, whining and finding fault, seeking perfection in everyone and everything. Lord,
Not she!

Lord, I'm thankful for being myself. I don't find anyone with whom I would like to exchange. Do you suppose, Lord, they say the same of me?
Not *she!*

OUR MISSION *today*

by

JOHN R. WILKINS

Dr. Wilkins, director of the Department of Missionary Education, Joint Section of Education and Cultivation, is assigned to direct "Our Mission Today," the Board of Missions phase of "Jesus Christ Is Lord," the quadrennial emphasis of The Methodist Church.

WE ARE now engaged in the process of rethinking the validity and nature of the missionary enterprise of The Methodist Church. This adventure has its roots in the awareness of the many questions being asked about our faith, plus the facts of a rapidly changing world and the challenge to our Christianity both at home and abroad. Only as we re-evaluate our beliefs and purposes, objectively look at our present-day world, and make our witness relevant to emerging needs can we effectively share in God's mission to His people.

Ideas for this restudy were evolved through many consultations. These included staff personnel and members of the Woman's Division of Christian Service, the Division of National Missions, the Division of World Missions, and the Joint Section of Education and Cultivation. The plans were officially adopted by the Board of Missions at the annual meeting in January, 1960, and committees were created with authority to proceed. Throughout the early planning stages there was an awareness of the presence and guidance of God's Holy Spirit and a humble sharing of minds.

The four areas of the quadrennial emphases "Our Mission Today" became the basis of the study experience.

The Faith That Compels Us

Why are we engaged in missionary activities, with our hundreds of schools, community centers, hospitals, clinics, homes, and churches? Why do we challenge our young women and young couples to volunteer as workers in this mission? Are the purposes and reasons clear to the average member of a Methodist church? Could the average member of a local Woman's Society explain how these missionary activities are a vital part of her Christian beliefs and experience? Are they more than just parts of a program she supports?

How would she answer an Arab woman who asked, "Why don't you leave us alone, we are happy with our Muslim faith"? How would she respond to a woman at a P.T.A. meeting who made the statement, "Why bother with missions? All religions are the same and we are all going to the same place."

These are not fictitious questions. Rather they are the echoing of apprehensions that we discover here and there across America. Thus we need to rethink the basic elements of our faith and acquire a new confidence in the motives for our missionary work.

The Factors That Confront Us

In this rapidly changing world we are confronted with some special factors. Men and women of all races and nations are acquiring a new sense of human dignity. They are yearning for and expecting equal rights and their fair share of the resources of God's nature. Are we in sympathy with their aspirations?

Are we familiar with the crushing increases of population in many of our urban centers, with the mingling and swirling of people of various cultural and ethnic backgrounds? The population of the world is increasing at an alarming rate, mostly in the areas with the least current resources.

Great tensions have arisen between East and West, with the pending dangers of demolition and catastrophe. Does the Christian mission have any message of reconciliation between these blocks in the world, even though on the surface this would seem impossible? A growing world Christian fellowship is evident in the ecumenical church, and we must share in that.

For the Christian people of the United States to keep their witness relevant and effective, we must widen our horizons of understanding and keep a mind receptive to these currents of our world. We must listen and learn.

The Frontiers That Call Us

What are Christian mission frontiers? Are they geographical? Could they be sociological issues? Are they places where Christian belief encounters unbelief? Are they areas of human need and tension into which God seems to call us or send us? Or do we confine frontiers in our thinking to some new aspect of a program that we concoct?

Are the confused centers of great cities frontiers? Has the Congo ceased to be a frontier merely because the people have achieved independence, or because there is strife present and many missionaries have been evacuated? Does the secular mind of an affluent America appear to be an area for mission work?

What frontiers do you discover in your own community? How can the member of the average Woman's Society grasp these facts and relate herself to the Christian mission in these new frontiers?

The Program That Unites Us in Witness and Service

One of the privileges of working in the staff of the Board of Missions is to be able to observe at firsthand the constant effort of staff and board members to keep the program abreast of changing conditions and to make our witness relevant in today's world. Each administrative division has set forth special objectives for these four years, in addition to regular, ongoing aspects of our work. Every Methodist should acquaint himself with these purposes, the action part of "Our Mission Today."

However, along with this knowledge of the current program there should be the desire to adjust efforts to meet new factors and frontiers. Members and staff of the board want reactions, opinions, feelings, and judgments of Methodist laymen and pastors from all parts of the nation and world. We have a great fellowship in this mission, and must build a stronger sense of participation on the part of our laity to achieve greater effectiveness.

How can all of us better share in the recruitment of persons for mission service? To what extent does the Holy Spirit direct and guide us? Does our witness communicate to peoples of other parts of the world that we have as much concern for human misery, want, fears, and ignorance as is claimed by the Communist philosophy? Along with the thrill over what, with God's help, we have achieved, let us always search for improvement.

Reaching the Local Church

These four emphases indicate the direction of the study experience projected for the years immediately ahead.

How shall this reach the local church? How will the average pastor and layman become involved and share in this study and adventure? An Annual Conference Team has been selected in every annual conference in the United States. The membership of each team is composed of the following:

Chairman of the Conference Board of Missions

President of the Conference Woman's Society

Conference Missionary Secretary

Secretary of Missionary Education of the Conference Woman's Society

Chairman Conference Commission on Christian Vocations

Secretary of Missionary Personnel of Conference Woman's Society

One District Superintendent

Two ministers selected at large

One laywoman

One layman

The first six are members by virtue of office. The other five have been appointed by a committee composed of the resident bishop, the president of the conference Woman's Society, and the chairman of the conference Board of Missions. This committee also appointed a leader for each team.

The first contact with these teams was made in a series of three meetings held during February, in Washington, D. C., St. Louis, Missouri, and Denver, Colorado. The team leaders were convened with certain members of the Board of Missions and jurisdiction officers of the Woman's Society present also. These meetings were part of a year of involvement, to discover what men and women across the country were thinking about these basic areas of the mission of the church.

This program is incorporated also into the church-wide quadrennial emphasis of The Methodist Church—"Jesus Christ Is Lord." Bishop Richard C. Raines is responsible for the Missionary Outreach phase of this general program, which in turn is related to this mission study program.

A Bible study booklet is now being written to be used as general background study material for this whole study program. The publishing date is March 1, 1962.

The major involvement of the church will occur in February of 1963 and immediately following. There will be three Regional Study Conferences, scheduled as follows:

February 4-7, 1963—St. Louis, Missouri

February 11-14, 1963—Washington, D. C.

February 18-21, 1963—Denver, Colorado

Attendance at these three study conferences will be about 1,500 men and women, laymen and clergy, including all members of every Annual Conference Team, plus members of the Board of Missions and jurisdiction officers.

Study and resource materials will be presented at these meetings and the best speakers and leaders available will share in the presentation of the content. These meetings and the materials utilized will be the springboard for an extensive involvement of our people in every local Methodist church in the United States.

What are the anticipated achievements? Can we justify the substantial investment of time, energy, and funds? Although the destination of any true adventure can never be determined at the time of launching, yet we can project our hopes for certain definite, constructive results.

First, we hope that Methodist people will have an unequivocal voice for the expression and witness of their faith. This confidence is a necessity, even though we follow the guidance of our Lord and may be humble in our attitudes.

Secondly, we hope for an outlook and program that will make our mission an integral and realistic part of the contemporary world. Although rooted in the past, it must speak and communicate to every aspect of the present.

A third hope is that we will acquire the perspective and willingness to move out into any frontier where the witness of the Christian faith meets the needs of human life, any place in nation or world, regardless of the nature of the situations and the dangers involved. Some such frontiers might be unpopular to our own friends, yet if there is the call of God we must go.

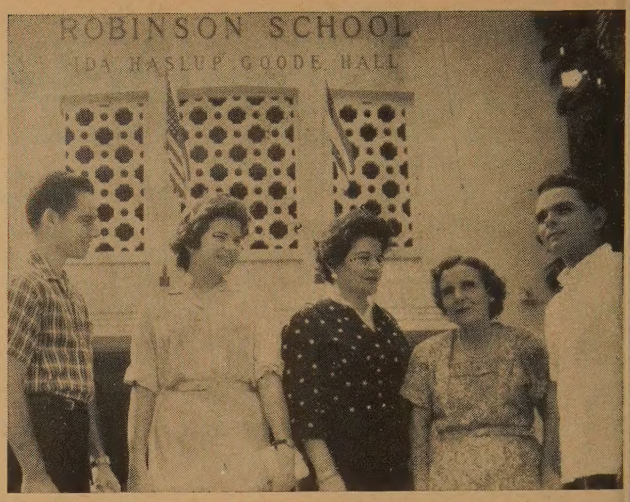
This is our mission today.

HERITAGE and HORIZONS of Robinson School

by

M. BERNICE HUFF

Kindergarten Supervisor for the Extension Program, Robinson School



Yesterday and today at Robinson School. A graduate, Mrs. Esther Nunez (second from right), appears with her son, Miguel (extreme right). She teaches Spanish at the school. Mrs. Gelabert, also an alumna, is shown with her son and daughter. All three young people are students there.

"ON THE dedication of this building we believe that God is setting His seal of approbation upon the work of the past and opening a vista of happy prophecy for the good work in the future."

These words of Mrs. George O. Robinson seemed prophetic in 1907 when the first building of the then George O. Robinson Orphanage was dedicated in Santurce, Puerto Rico. Horizons of the institution's early years have become part of its glorious heritage as the faith, hope, and love expressed by its founders have kept pace with increasing demands of changing times. Past and present blend in ongoing plans for the future.

From the outset the importance of spiritual values has been stressed. It was emphasized in an enthusiastic account of the cornerstone laying, printed in *The Christian Defender*, a magazine published at the Trinity Church in old San Juan.

This event is important because it shows the type of work anticipated here, for the founding of character in the hearts and minds of little ones fortunate enough to come under the care of this home; and also to prepare them for consequent lives of usefulness.

Here the children will be taught of God and that He dwells in the hearts of His people; that access to Him is through prayers, and through His Son, Jesus. Here they will be taught the principles of obedience, etiquette, morality and, if possible, be led to personally know Christ. Here they will receive education up to high school, including the rudimentary lessons of school life. Here they will be taught to use the needle and the shuttle, the broom and the duster, the tub and the ironing board, the utensils of the kitchen and all the culinary arts, and in connection with all, that in the sight of God, labor is to be counted an honorable thing.

Oh! for fifty such institutions in Puerto Rico! Oh! for fifty George O. Robinsons, with such hearts and such means as he has. Oh! for fifty Hannah M. Hegemans, with as many helpers, whose hearts beat in unison with the heart of Christ! In one hundred years these names may disappear from history, but the great-grandchildren of these girls, representing the highest type of Christian citizenship, will give praise to the men and women who sacrificed themselves, their time and money, service, health and even life that a better Puerto Rico might come into existence.

The new building accommodating seventy girls was occupied by Miss Hannah M. Hegeman, the first director, who had been living with a small number of girls in rented quarters.

Such is the initial heritage of our institution. Since then, the George O. Robinson School has passed through many phases. As governmental agencies began to assume responsibility for orphans, the Methodists found education the growing concern. The school itself passed from elementary work for girls into an additional coeducational high school program. Three years ago, our expanded Robinson High School was accredited by the Middle States Association, making it easier for our graduates to enter colleges in the States.

Program Facets

Puerto Rico is often spoken of as the Crossroads of the Americas. At least two main streams of culture meet here—that of Latin America and North America. Two different languages and two cultures, within a North American framework, present both opportunities and problems not encountered in many areas. We experience the "exchange" program at first hand. While schools on the mainland seek to bring in students from other lands, and teachers also, to give a richer and fuller background, such a privilege comes naturally to us. Also, the Commonwealth's "Operation Bootstrap" draws experts from all over the world, and Robinson finds itself a cosmopolitan campus.

This school has always been integrated. All the students, Catholic, Jewish, and Protestant, take part in its religious services and courses. Students and teachers of varying backgrounds find the rich exchange

leveling experience, and one in which the solutions for getting along depend upon cooperation.

Three facets make this possible. Foremost in this program is the strong Student Association, organized by students to provide service to the school, as well as an outlet for social activities. This student government program calls on each to contribute his cultural background to the melting pot from which an operational pattern emerges. In like manner, the teachers, some from the States, others from the islands, from Europe, or elsewhere, join together in lifting standards and challenging students. The third facet provides a challenge in the classrooms. Mathematics, science, language, history are taught, while the groups of young people are guided carefully through a social science framework.

Courses in religion tend to have a unifying effect, as they attempt to stimulate each young person toward conscientiously formalizing his own philosophy of life, under the constant measurements defined by Jesus himself. Formerly the Bureau Secretaries of the Woman's Home Missionary Society, and now the executive secretary of the educational work and residences of the Woman's Division of Christian Service, the bishops of The Methodist Church over our area, laymen and clergy from the States and from the island, have always been a source of inspiration and aid to our institution. We have been thrilled at the interest and cooperation extended to us from the entire Evangelical church body.

Earliest accounts of the opening of new chapels and churches in Puerto Rico relate that a school was usually founded at the same time, to teach the new members how to read the Bible.

These classes, called "Extension Schools" of Robinson, have been a responsibility for years. Since in the past the public schools have been inadequate to care for the children, these Extension Schools filled a real need. Some churches have maintained their schools independently, but at present a part of the support and the supervision is provided by Robinson in about ten churches on Puerto Rico, Vieques, and St. Croix. In this way, the principles and the ideals of a Christian school may be offered to those who cannot afford the tuition at Robinson School in Santurce.

One gains the impression, from reading the authenticated accounts of the early days in our Puerto Rican churches, that the people did a great deal for themselves. They formed new groups, looking toward Sunday schools, got together to build a chapel, often with outside help, but theirs was the original impetus. The pioneering spirit produced results, even as it did among the itinerant preachers in the United States. Their horizons were ever widening.

Horizons

This year at Robinson we plan to build a new wing to house the science laboratory and a new library on the second floor. This physical advance is made possible by the efforts of the P.T.A., the school administration, and the Woman's Division. Sufficient funds are not yet available, but we are hoping and praying.

The purpose of our Christian education is to lead young people into a living relationship and harmony with God and with their fellow men. Our knowledge of God's universe is continually expanding; communications have been speeded up; every area of knowledge has been widened; many new sources of power, skill, and understanding are available. The jet age is almost annihilating space; new weapons for destruction or for peaceful progress, are being manufactured. All this takes place so fast we are bewildered. We are not sure of the present and very unsure of the future. A new philosophy must emerge, whose influence will be felt in politics, economics, social contacts, business, and education.

Robinson students are living in a new world. Those born here are being introduced to different ideas; those who come from the States are meeting another culture, perhaps for the first time. Preconceived ideas give way in the face of common brotherly need.

Religious services in the chapel this past year have been of high spiritual quality, suited to the growing minds of the students. The mystery and greatness of God and of His purpose for man permeates the teaching and campus life, to a greater degree than formerly. The teachers, people who are respected by the students, are important in setting the climate of the school. We are privileged to have experienced Christian leaders in the positions of administration and fine people of good will on the faculty. The chapel is the center of our building. We trust that the truths presented in it will be the center of the lives of our young people.

It is to these restless, searching young people that our school must appeal, in order to provide leadership for this island and the world. We at Robinson believe that the vital gospel message must be made relevant to the new environment. It is our privilege to share with them an understanding of God and His universe, to present the necessity and purpose of man-God relations that the young people may feel secure in God's good hands. We must train them to look beyond the temporary values to the eternal.

The fundamental mission of the gospel, and so of our school, is to speak to the youth of today with certainty, that God, through His Son, showed love and concern for everyone; and so must we! Robinson is dedicated to teach, live, and apply the gospel to the whole social structure.

What is on the horizon for Robinson School? We do not know. But we are sure that there will be changes. Just as Miss Hegeman, the first superintendent, could in no wise predict all the changes that have taken place, neither can we predict what our future will be. But we are sure that as in faith, hope, and love this school was founded, in faith, hope, and love we can extend our horizons to span the world.

Activities of a busy day at the conference began appropriately with morning devotions in a beautiful setting.

The Role of the Dormitory Matron

A Report of the Seventh Annual Conference of Dormitory Matrons of Christian Schools in Japan

"EAST is east and west is west," but methods and techniques are becoming the same the world over. This was demonstrated last summer when dormitory matrons of Christian schools in Japan met in Kyoto for their seventh annual conference. The thirty matrons who gathered at the Doshisha Women's College of the American Board of Commissioners for Foreign Missions of the Congregational Christian Church represented twenty-two high schools and colleges.

While this was an interdenominational conference, Methodist women have a particular interest and pride in the program, for the first conference of matrons was financed by the Woman's Division. In fact, the idea originated with Miss Margaret Billingsley, executive secretary for Japan and Korea, in conference with President Toyota of Aoyama Gakuin University during his visit to New York several years ago. In discussing phases of evangelism, they concluded that dormitory matrons have unusual opportunities to influence the women students with whom they have daily contact. The conference was initiated to help the matrons realize the importance of their responsibility to send out Christians into the world.

At the 1960 gathering familiar techniques of group dynamics were used in breaking the ice and creating fellowship. On the first day as members went into the dining room each one was given a card on which a flower was painted. Each person was to sit at the table with the arrangement of the same flower. As identification, matrons wore white ribbons, lecturers wore green, while the workers and those in charge of serving wore yellow ribbons. Music with group singing was a part of the after-dinner recreation.

The program was full and varied with worship periods, lectures, and workshops covering a wide range of subjects pertinent to dormitory life.

"To sow and water—this is our responsibility," said Dr. Yoshimune Abe of Aoyama Gakuin, Tokyo, and former Methodist bishop in Japan, quoting 1 Corinthians 3:26 at the opening session. He believes that the work of matrons is as sacred as that of ministers and evangelists. "Nourishment is from God and we worldly people tend to forget this," he said.

Principles and techniques of counseling received much consideration. Professor Tatuso Otsuka, also from Doshisha, stressed the need of counseling rooms for personal consultation, stating that although no special types of students need counseling, many students have problems and "if their hearts are not at ease they cannot advance in their studies. . . . The matron is not a counseling expert. . . . But since she is with the students night and day she should know some counseling techniques."

Among problems confronting counselors are relationships between men and women students, decreased attendance at worship services, the new importance given to clothes and make-up among the

irls, and study habits of today's tudents as contrasted with those f a generation ago. "We must not et into the error of long ago it as thus and now it is thus. . . . fter the war society came into the chools and schools entered the orld of society. We must not for-et that in the dormitory students re being educated to become nembers of society."

Ingenuity and perseverance were alled for. "Mothers have entrusted neir children to us: we must see nat students grow into spiritually onest persons who can walk along ne road of life." Students follow ne example of their dormitory eachers, continued Professor Taki-ama. "In a way the dormitory tudent is a mirror of the dormi-ory teacher . . . and of other eachers also. The methods and xamples of some of my students eaching in outlying districts and xamples are exactly like mine. . . . Iow important is our influence in ne dormitories over students with hom we live every day."

In daily devotional messages etsu Katagiri of Doshisha defined he need to remake the individual s the supreme end of Christian ducation. The revelation of God's ower to change individuals must e the foundation of those who ave a responsibility for religious ducation, he said, emphasizing the eed for all to reaffirm and trengthen their Christian faith.

Ice-cream cones lend a popular flavor at the dormitory matrons' picnic.

Throughout the conference, workshops and group discussions were held during which exchange of ideas and plans proved valuable. Topics dealing with various student activities particularly related to dormitory life were discussed, among them health rules, habits, political activities, problems, and daily routine.

Mealtimes offered additional opportunities for fellowship. Both men and women assisted with the serving. Sometimes special music or group singing was featured. At one luncheon period an instructor spoke of her own "happy experience" as a dormitory student, of fixing dessert, wearing evening gowns and being a hostess." She regarded this as "very important to develop social graces and good conversation. On Sundays they invited friends to tea. They also had the use of the kitchen where many girls cooked their hometown dishes and taught others to enjoy regional dishes."

A tour of Kyoto included a visit to the Nishijin Brocade Museum and factory where the visitors were impressed with the skill of the weavers. They found moments of quiet and solitude in a famous rock and sand garden. In the Buddhist Temple, "although they were of a different faith they were impressed with the rows and rows of a thousand and one hundred *kwannons* (goddesses)." A drive to the mountains, a boat ride, fishing, and a picnic offered further diversion and fellowship.

In the evening on a "house-shaped boat" the master of ceremonies conducted a vesper service and described an evangelism tour taken some time earlier to cities and towns along the shores of a nearby lake. He concluded that "when he sees the result of seeds sown at that time he is aware how necessary it is for each of us to realize the importance of our responsibilities no matter how trivial our contributions seem."

The role of the dormitory matron in the education of women in Japan gained new importance and dignity during the Kyoto conference.

. boat ride and vespers on a "house-shaped boat" closed one conference day.

A Mobile Ministry

by

ADA DUHIGG

Twenty-eight years ago Miss Duhigg, then a young schoolteacher, moved out on faith to answer God's call. These years of service have been spent in the Utah work.

METHODIST women have served Highland Boy Community House in Bingham Canyon, Utah, for thirty-six years. The young people from this community, home of the world's largest open copper pit, are scattered all over the nation as business men and women, laborers, electrical and mining engineers, teachers, nurses, missionaries, and home workers; others are serving in foreign countries—all are grateful for what The Methodist Church has done for them through the Highland Boy Community House.

Now great changes have come and are coming to Bingham Canyon. The Kennecott Copper Company is buying the total town for two reasons: expansion of the mine and by demand of the 200 property owners. As the mine encroached closer and closer property owners were fearful that their holdings would lose value, so they requested the company to purchase their properties. The 3,000 to 4,000 renters were forced to move—all must be out by July, 1961.

Where are they going? The men want to keep their jobs, so they must live within driving distance of the canyon. Many are commuting sixty and seventy-five miles twice a day. The large families cannot easily find new places to rent. The old couples who have lived in Bingham Canyon for fifty years or more are feeling uprooted. The Puerto Ricans, Latin Americans, Navajo Indians are not welcome across the Salt Lake Valley. Yet as they go to new homes and make adjustments they go in the strength found in your community house through the years.

A brief survey was made of the State of Utah in which you have been working so long. It is 400 miles long and 300 miles wide. There are only three cities—Ogden, Salt Lake, and Provo. Utah is a rural state containing the Kennecott Copper Mine, small mining communities of copper and coal, small oil camps, small camps of migrant workers for fruit and sugar beets, miles of small irrigated farms, miles and miles of barren desert land, some fit for grazing of sheep and cattle. The geographic isolation of hundreds of people is great. But for our Protestant people scattered over the state the isolation is of a religious nature.

Protestant church membership is small, financial strength is feeble; members are unable to support ministers and churches. The community program is the one Protestant strength. Methodism is one of the oldest and strongest denominations in the state. We have ten churches—four are in Salt Lake City and two in Ogden—only four churches are self-supporting. Other denominations are scattered and are largely community churches. There are no opportunities for Pilot Projects or Larger Parishes unless undertaken interdenominationally.

The Latter-Day Saints of Jesus Christ, commonly called Mormons, dominate the state politically, industrially, employment-wise, and religiously. In the three larger cities they make up only 40 to 50 per cent of the population, but in the small towns and villages they are 99 to 100 per cent. If you feel that Mormonism is another Protestant church you need to become informed. Then you would realize that their teachings are not those of Protestant Christianity.

Deaconesses Duhigg and May beside the Protestant Mobile Unit in which they carry the gospel to isolated sections of rural Utah.

The survey indicated a need for a continuing ministry to the people of Utah. The Woman's Division voted to change the work from a building-centered program to a mobile service. Two workers, Mildred May and I, and the Highland Boy Community House funds were available. We were fearful that we would be asked to undertake this vast task of reaching these isolated people with Christ's message. At the same time we were fearful that we would not be asked—the challenge was big and we wanted to accept it. We were appointed to the work.

The middle of November the beautiful new twenty-eight foot trailer—the Utah Protestant Mobile Ministry—moved out behind the Chevrolet station wagon and traveled down the state 250 miles to Pangwitch, Utah. Our assigned territory reached eighty miles north to Richfield where a Presbyterian community church is at work and seventy miles south to Kanab where a conservative Baptist church is located. The small towns nestle in the mountains and in the desert fifty miles from the highway.

In one little community made up of three neighborhoods—Pangwitch, Airport, and Bryce Canyon—ranging along the road twenty-seven miles, twelve Protestant fami-

s have been found. A church
ıool of fourteen children has been
ganized which meets in a home.
iss May has trained teachers and
lped them order Methodist litera-
re. The group includes one junior
gh school girl, the only Protes-
nt in the junior and senior high
hool; one sixth-grade boy, the
ly Protestant in his school; one
tle girl, the only Protestant in
r school; two little Cub Scouts,
e only Protestants in their packs.
ıe Sunday school and a weekday
tivity mean much in unity to
ese children even though of a
de age group.

A group of women have been
udying together *Basic Christian*
eliefs twice a week. From their
terest has grown a Woman's So-
ety of Christian Service with
ly two Methodist members. (In
me other communities the women
ill become members of Presby-
rian, Congregational, or other
ıurch women's organizations.) One
oman had been so unhappy in her
olation, not knowing any other
rotestant in the community, that
e longed for her government-
nployed husband to be trans-
rred. Now she finds happiness
Christian fellowship.

Men, women, and children have
een meeting Sunday evenings in
motel room for worship. A com-
union service was held one eve-
ng recently. For some it was the
rst in several years. The people
ope to purchase a lot and at least
egin a building fund for a house
worship. They are leading their
wn Sunday services and are proud
their efforts.

As we move up and down and
cross Utah we may not have im-
ediate victorious results from our
bors. But we shall seek out the
nely families miles from anyone
lonely in the midst of other reli-
ous groups and try to bring to
ıem the love of Christ. The home
rayers, devotional materials, en-
stment in home Sunday schools,
ıe friendly call will assure them
ıat the church cares.

We are members of one mission
s we work together helping man
know the love of Christ.

CHATTANOOGA BETHLEHEM CENTER DEDICATED

On November 13, 1960, the new building for Bethlehem Community Center in Chattanooga, Tennessee, was dedicated. This beautiful building represents almost forty years of work on the part of many local Methodist women.

For the past thirty years the work had been carried on from a converted residential duplex. It is a tribute to the professional staff that its members had been able to do such a constructive and worthwhile job under such adverse conditions. A house designed originally as a home is ill fitted for community use. Along with many other cities, Chattanooga has experienced a tremendous population shift. The Bethlehem Community Center and much of the West Side community it served are to be demolished in an urban renewal project. Studies indicated a great need in the southern portion of the city where the population had shifted very rapidly from white to Negro. More than 2,500 school-age children are within walking distance of the lot that was chosen.

Meanwhile, at the old location, the Bethlehem Community Center staff worked with their people as they looked for new locations when their homes were bought up in the urban renewal project. Most of the dwellings had been demolished before the new Bethlehem Center building was ready for occupancy.

On the second week in November, 1960, members began to register for clubs and groups. The week after Thanksgiving the program was in full swing under the direction of five full-time staff members and four part-time workers. These fifty-six groups ranged in age from preschool play groups to the Golden Age clubs. During these first two months almost 1,000 people came to inquire about participating in activities at the new house. Before the Christmas pageant was held 500 paid-up members were participating in at least one activity per week. Certainly this is proof of the great need of such a service in this area.

R. Bruce Shipley

Many distinguished persons participated in dedication activites at the Chattanooga Center. Among them were (seated, left to right): Miss Mona Kewish, executive secretary for Community Centers; Mrs. W. E. Brock, prominent church and community leader; Mrs. J. W. Perry, president of the former Woman's Missionary Council of the Methodist Episcopal Church, South; Mayor P. R. Olgiati. Mrs. Louis H. Fields (standing fifth from left) is a member of the Board of Missions and Miss Carolyn Grisham (next to her) is director.

Marlene Harmon

Preparing Leaders for the Congo

by

ANNIMAE WHITE

MANY people are asking why the Congo did not have leaders ready for this new day which all knew was inevitable. Back in 1954 I asked a State School Inspector this question: "Why has the government done so little in higher education in the Congo? You have done so much in primary education, but you have too few secondary schools. Soon the Congo will need college graduates and university men and women." This was his reply: "How well we realize this! But I believe that we have the same problem as you have in your mission work. We can build the schools, furnish the supplies, and pay the teachers, but we cannot find the teachers."

At each annual conference we discussed this great need, but when we thought of establishing a secondary school there was always this question—where will we find the personnel to teach in these schools? Our good neighbors, the Presbyterians, came to our aid with a proposal for a union secondary school. It was decided that we would join being on a fifty-fifty basis.

Bishop Newell Booth said, "Annimae, you have insisted that we establish this school, now we want you to go there to teach. How about it?" (Moral: don't insist on a need being met if you are not willing to do the job yourself.) I was happy in the teacher-training program where I had been for several years. All the teaching in the secondary school would be in French. However, I went to Mutoto, a station on the Presbyterian mission where this school was first begun. Later we moved to Katubue near Luluabourg. I can say sincerely that I never had greater joy and satisfaction anywhere than in this school.

The program is a six-year one, the first three years on high-school level and the last three more like a junior college with a normal school section. My special responsibility was in the normal school work, teaching methodology, psychology and supervising the practice teaching, but I also had other courses in mathematics, Bible, and language.

The staff was international as well as interdenominational and interracial. We had French, Belgian, Dutch, American, and African staff members. The student body is intertribal with four or five different tribes. This student body is carefully chosen from the top students of the two missions. Four places are given to other denominations, if they wish to send some of their best students to this school. Not only must they be top students in their classes, but they must be recommended by their church as keenly interested in spiritual things and active in the church.

We began by accepting thirty students the first year, but we had so many who passed the stiff examinations and were highly recommended by their mission that we accepted forty and now fifty in each incoming class. We could easily have two or more sections of the classes if we had the personnel to teach them.

Our first two girls came to us in 1958. Both were Methodists. You can well imagine how popular these girls were among 180 boys. But the only encouragement which these girls gave the boys was at the basketball and football games when they stood on the side and cheered as the boys went down the line with the ball. These girls say they want to finish their studies here before they marry, for they realize that the Congo needs educated women. During her first year one was awarded the prize given for the highest average in Bible.

The Presbyterian boys got busy and saw to it that some of their church girls were ready for the entrance examinations for the school year 1960-61. Seven were accepted for last September. These Congolese girls must overcome many difficult obstacles in order to continue their education. We are very proud of these girls.

The fact that this school is intertribal has been interesting in recent months when tribal war was going on all around us. The school was a peaceful little island in the midst of the turmoil of war. The people want this school and promised that it would not be molested. Villages were burned, entire families

ere driven out, many cruelly reated, many killed. It was a orrible experience for all of us or many months before independnce was achieved. Most of the chools in that area were closed y the government because the stuents joined in the riots and reented all authority. But our stuents continued to live, work, play, nd worship together during those ifficult months and we were able o finish the school year and have ur commencement as usual.

There was some disturbance mong the lower classes, but the lder students soon helped the staff o clear the atmosphere and the ork went on. It wasn't surprisng that tension should burst forth n some demonstration when their illages and families were being estroyed.

Christian education makes a reat difference. The Congo needs nore Christian schools, especially n the secondary level. We have ad two graduating classes. Last une I had conferences with the raduates who were going on to he university at Elisabethville. asked them what courses they vished to follow there. Here are ome of their answers.

"I'm going to prepare to be a ivil engineer. When independence omes the Congo will need such to ontinue the development of our nines."

"I'm going to study law. We do ot have a Congolese lawyer."

"I'm going to continue toward ny goal of becoming a doctor. I know it is a long, hard road, but must answer God's call to me."

"I'm going to continue my prepaation to teach. Some of us must e ready to teach in our higher nstitutions and to be directors of chools."

"I'm so glad at last we are to ave a theological school on the niversity level. I want to continue ny preparation for the ministry."

Yes, here are the future leaders f the new Congo. The church nust make it possible for them to realize their dreams and reach their goals. Some doors have been closed for a while, but God is able to open other and more effective doors to them. He calls to us to help Him to do this. We need scholarships now. We need trained personnel for the future.

Status of Women in the new Congo

by
MARLENE HARMON

WORLD interest centers on the Congo where the realities of independence are conflict and uncertainty, where every talent of wisdom, tact, and leadership must be brought to bear.

I want to share my concern for the women of this vast country. Where are they in the new Congo? What is their status? What is their contribution to their country's welfare? Let's face the truth! The Congolese women are about twenty to thirty years behind the male population of the country. The development of the country as a whole reveals just how little the human resources have been awakened. Only 15 per cent of the total population is literate and only 5 per cent of the womanhood is literate. There is no Congolese doctor or lawyer in the entire country. Only a handful of college graduates is scattered over the country. Education is the major problem facing this new nation.

Why are the women so far behind the rest of the population? The most accurate answer seems to be tied up in the culture, in the social and tribal patterns, in the sense of inferiority of the women. Few have been able to rise above the patterns set by their ancestors.

Missionaries throughout the years have tried to provide equal education for boys and girls, but the girls have never been able to maintain the pace set by the boys. Over three hundred boarding students are enrolled at Mulungwishi in Katanga Province, our center for higher education. Of this number only thirty are girls and of those only three are in secondary education (high school). Throughout the school's history only one girl has graduated. Why? Many reasons have been given: the girls marry at a very young age; fathers prefer to educate boys because they can get jobs more easily; girls are considered to be dumb and uneducable; the girl's place is in the garden or in the home and she does not need an education for this work.

The position of the African woman will continue as it is now unless something is done to change her place in society. The average village woman will have to learn that she is of value in the community and that her thinking can contribute to her family's welfare. How can her life be changed? How can she learn to appreciate her life enough to make it creative?

This is reason for the emphasis on our new literacy program in the Congo. The need is vast and the workers are few. But a start is being made. The primer is already in the hands of new readers. The follow-up readers are ready to be mimeographed. Some thirty teachers have been instructed in the teaching method and some twenty-five classes have been organized.

This program can make a difference *if* enough teachers can be trained in the method and *if* enough good literature can be placed in the hands of new readers.

Lal Bagh serves the community

by

EMMA J. THOMPSON

A WOMAN'S plaintive voice called from the verandah, *"Koi Hai?"* (Is anyone there?) The woman had come from the village where yesterday the team from Lal Bagh, the new Nur Manzil Medical Clinic, and the Y.W.C.A. held the weekly medical clinic. She arrived early bringing her small child for a plaster cast as the little girl has a tubercular spine. Since the new Medical Clinic, at the back of Nur Manzil, is not yet very well known to the public, she came to Lal Bagh to find the way.

Lal Bagh is known all over Lucknow. When Miss Isabella Thoburn started the school in 1870, motivated by service to all in the spirit of Christ, she never restricted her activities to the school alone. Though known for the excellent scholastic results and for the leadership qualities of her graduates, Lal Bagh has stood also for all kinds of help and service to the church and the community.

Many of the leaders in the Lucknow Y.W.C.A., the Federation of University Women, the Woman's Society of Christian Service of the Central Methodist Church, and the Lucknow Christian Union are members of the staff of Lal Bagh School. A wide circle of parents is being helped to understand their children and their basic needs better through the three active Parent-Teachers' Associations. Parents of every community meet and mingle every month for a social time and also to learn through the carefully planned programs and talks and through the books available for loan to parents.

Last fall the governor of this state was entertained at luncheon as a part of Jubilee celebrations of the Allahabad Agricultural Institute. The majority of the ladies present that day were ex-Lal Bagh girls or teachers, including the wife of the principal.

Recently the Y.M.C.A. and Y.W.C.A. were hosts to the Christian Union, but neither organization had adequate space to care for the group; Lal Bagh provided a place both to serve the refreshments for the social hour and the hall for the program. Someone was heard to say, "I don't know what this community would do without Lal Bagh."

Lal Bagh has cooperated in establishing the new Medical Clinic in a part of the Nur Manzil buildings, with Dr. L. Sundaram as the doctor in charge. This clinic had its resources tested and stretched by the needs during last year's flood when its staff did yeoman service, but in normal times it is designed to serve the institutions of our church and the community with clinical service including laboratory examinations. The staff also is participating in two cooperative efforts at weekly village clinics, along with the Y.W.C.A. and American women in Lucknow.

Last October the city of Lucknow experienced unprecedented floods. It happened that on the night when the floods were approaching the peak, the Lucknow Christian Union was having its regular monthly meeting under the presidency of Miss Catherine Peters of the Lal Bagh staff. The program was on social welfare, and the Rev. John Webster ably led the discussion into a consideration of what the Christian forces could do in this emergency. A committee was formed at once with headquarters at Lal Bagh, and the work began the next morning.

A request came from the government for space for a refugee camp; the Lal Bagh Primary School was at once vacated and put at their disposal. The whole staff collected money, supervised the food and sanitation of the camp, and the Christian Medical Clinic team inoculated the camp for both typhoid and cholera. Two hundred people found refuge from the flood waters there. As many had lost everything, they were given clothes from what the children collected. From that first day literally hundreds of people called and came to offer help, to give clothing, to give time, to give money, and to go out to rescue others.

As a large number of the Christian Union members lived across the river, deep concern was felt for them. Under great handicap, staff members made trips across the river with parcels of food. Milk and warm clothing were provided to the flood victims.

The pastor and people of Daliganj Methodist Church deserved high praise for providing help and shelter to more than 400 marooned people. That dilapidated Daliganj Methodist Church should be converted into a beautiful cathedral from sheer gratitude for its service of help in saving lives over and over. Its high land in the midst of a low slum area has served as a refuge many times before this.

As soon as the immediate emergency lessened in the city, the police officers reported villages in dire need. So a team went by jeep to investigate. In two villages where more than half the houses were simply washed away, the committee gave food and warm quilted jackets, *daris* and *razais* (warm quilts). In every case before anything was given, a survey was made and lists prepared so that all relief was given by name to families found to be in real need.

When the Lucknow Christian Union met for its next regular

onthly meeting in the Lal Bagh all, the devotions were based on e World Week of Prayer theme the Y.W. and Y.M., "God Calls ou." The report of the Flood Re- ef Committee showed what could e done when God called through n emergency. The Relief Fund ached over 5,000 rupees in one onth. Of this nearly 3,000 were ent for clothing, over 1,000 for od, and smaller amounts for medicines, transportation, and fuel. With the balance in hand and further gifts, there is a keen desire to take up a reconstruction project in which a work camp program can be included. Also, the Daliganj Church badly needs a retaining wall. Gifts for this will be a real way of thanking God for His wonderful help and inspiration as He called His people to help in this time of danger and need.

New Center in Manila

ttending the center's dedication ceremonies were: Missionaries Dr. Charles Iosebrook and Mrs. Richard Deats of the Division of World Missions; Bishop . D. Alejandro; Dr. Ascuncion A. Perez; the Honorable Jose Romero, Secretary of Education in the Philippines; Miss Madaleine G. Klepper, director of the center; and Bishop Jose L. Valencia.

PROMINENT church and educational leaders in the Philippines participated in ne dedication of the new Student enter Social Hall in Manila last eptember. The event also marked ne tenth anniversary of the found- ng of the Methodist Social Cen- er and Hugh Wilson Hall which re under the direction of Miss Iadaleine Klepper.

Secretary of Education Jose Ro- ero made the dedicatory address. Ie was presented by Dr. Ascuncion erez, president of the Philippine Vesleyan College. Bishop Jose L. alencia dedicated the building, hich has excellent facilities for student group meetings, dramatic, musical, and audio-visual programs.

The opening of the new building helps to fill a vital need in the crowded Sampaloc district where the student population is greater by 10,000 than it was a year ago. Within a radius of twelve square blocks 150,000 young people are registered in the schools. Only two other agencies are at work in the area, student centers combined with dormitories for young men. The juvenile problem is to be studied nationally, according to plans being considered by President Garcia.

A number of special contributions helped to make the building possible, among them earnings from the shoeshining project of the boys' club, the commissary operated by the girls, special handicraft and self-projects by the staff and other groups. Small profits realized from the sale of the dormitory also earned interest and swelled the savings account. An organ was dedicated in the Little Bamboo Chapel in memory of the Center's late dean, Miss Paulina Abenoyo.

Gifts for the organ came from friends in Oklahoma and California. Various Methodist Youth Fellowships and Student Christian Movements donated many hours through work camp projects.

Full-scale activities attempt to meet neighborhood needs. Persons, or *amas,* bringing children to the kindergarten are no longer allowed in the classroom, but according to Miss Klepper, this permits them to enroll in sewing classes which have proved profitable among young women with no formal education. After completing the course, many have found employment in ladies' ready-to-wear factories.

Quantities of corn meal and flour have been made available through Church World Service, housed in one of the Center's buildings. Since these products are foreign to Filipino cooks, cooking classes have been organized to educate them to the uses and nutritive value of these foods.

Basketball facilities at the Center are in almost constant use as a further means to counteract juvenile delinquency. Of this activity Miss Klepper says: "At 7:30 A.M. when our gates are opened young men rush in to have a fast game before the next scheduled group arrives. It has been necessary to maintain rigid scheduling. Sometimes it is rather laughable to see a group of college young men standing and waiting rather impatiently for a team of 'Mosquitos,' as lively as the little pests for which they are named, to finish their games. All day long until closing time, which grows later and later as the days grow longer, the basketball court is a busy place."

Simple Literature for Plain People

by

LESLIE C. SAYRE

Miss Beatriz Rymer, director of Christian education in Dominican Republic, and Miss Ruth A. Gress, director of social work with non-English-speaking people in San Francisco, attended the workshop as representatives of the Department of Work in Home Fields.

NESTLED in the Ramapo Hills of New York State is a retreat known as Warwick Estates. Two feet of snow outside, and a log fire inside, make the group in the common room feel doubly cozy.

Men and women from twenty countries and twenty denominations had come to a Writers' Conference sponsored by the Committee on World Literacy and Christian Literature. Seated in comfortable arm chairs and lounges, they talked around a circle almost casually, yet thoughtfully, in spite of occasional bursts of laughter.

Miss Beatriz Rymer, a vivacious miss from the Dominican Republic, told of the need for simple literature for plain people. "Writers like to show off their skill and vocabulary. Whereas Jesus said, 'Feed my sheep,' they write as though He said, feed my giraffes. We need to train people for this job."

Manuel Flores directs the Spanish curriculum publications for Latin America. "We must have a strategy big enough for twenty countries. But where do you begin? The first step is to arouse the conscience of the church in each country. This I must do. Then we must set people to dreaming and planning. After that, a new literature will be created."

"Education is institutionalized in my country," said Mr. de Los Santos, of the Philippines. "Instead of confining education to the campus, we must get the campus to reach out beyond its neighborhood. My first step is to conquer discouragement. 'I shall return': I use the general's words because, like MacArthur, I expect to go back to organize this extension."

A literacy worker from Taejon, Korea, Miss Kyung Sup Kim,[1] is now studying at the School of Journalism, Syracuse University. "We have almost won our fight to remove illiteracy. We are producing paper-back books in large numbers for newly literate adults. My part is to study hard."

Luckson (Lucky) Ejofodomi, of Nigeria, was serious about his problem of cultural complications caused by many languages in a new nation needing unity. "Dr. Hohfeld gave me a clue. Literacy can be taught in such a way that one language can be bridged with another. If all our languages are written in the same phonetic symbols we shall more easily learn to communicate with each other."

George Alexander, now serving an internship with Friendship Press, told of the flood of communist literature that caused his province of Kerala to vote communist in its first election. "I am learning to produce a Christian magazine. Here I have discovered how to plan and do the layout for an attractive publication. I must get home and start work on it before the end of the year."

They were hard pressed with problems, but blithe in spirit. They were aware of scanty physical resources, but undaunted as they prepared themselves to do battle. No slogan was coined for the occasion, but they seemed to personify words like these: "I will do the best I can with the tools I have, God being my helper."

Surely, American Christians thrill to the opportunity to join hands with such people in the globe-girdling team which is LIT-LIT!

[1] Miss Kim is a Crusade Scholar. For further news see February, 1960 issue of THE METHODIST WOMAN, page 8.

Methodist Prints, Rickarb

The Reverend and Mrs. Gerald McCray chat with Miss Emma Burris, executive secretary for social welfare and medical work, at the Annual Meeting of the Board of Missions at Buck Hill Falls. Mr. McCray is pastor of the Methodist church in Nome, Alaska, and serves as chaplain of the Maynard MacDougall Memorial Hospital there. Mrs. McCray is one of the volunteer teachers in the Lavinia Wallace Young Center.

▼

Movie projectors are valuable to workers in both rural and urban areas. Director John L. Howe, Jr., of MacDonell Methodist Center, Houma, Louisiana, exchanges techniques with Burnell C. Faris, director of Bethlehem Center, Richmond, Virginia, at the Annual Meeting of the Woman's Division.

Elizabeth Marchar

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

When this issue of THE METHODIST WOMAN reaches your desk in the April many of you will be involved in specific plans for the observance of May Fellowship Day (the first Friday of May). Doubtless the timely theme, "The Churches—Free and Responsible," will be vitally related to the issue being discussed this year by many denominational groups specifically as they concern themselves with the emphasis on "Christian Responsibility for Freedom." (See *Casebook on Christian Responsibility for Freedom.** Price, 50 cents.)

Many local church Commissions on Christian Social Concerns have used this *Casebook* as a basis for discussing many aspects of freedom. If your local church has not already begun such important discussions, you may wish to order one or more copies. Call it to the attention of your local commission and your pastor.

New materials on *The Family and Rapid Social Change* will be available by early summer for use by denominations that are members of the National Council of Churches. This means *The Methodist Church.* The new study resource will provide valuable discussion background for special use in local churches under the guidance of the Commission on Christian Social Concerns and the Committee on the Christian Family. Watch for further announcement of how you may secure it. It may have special value in the years ahead for use with "Seminars in Miniature" particularly as they relate to Families in a World of Rapid Social Change.

These are serious times for the United Nations as it faces the grave issues in the world and seeks under the courageous leadership of the Secretary-General to save the world from war and provide leadership for all the nations toward freedom and economic development for newly free nations. As Christians and citizens in a democracy we have a growing opportunity to interpret and support the U.N. in these difficult days. *Attacks on U.N. in this country are strengthening the hands of Communist leaders as they seek to undercut the leadership of the U.N.* The following pages will give facts, interpretations, and suggestions as to ways of increasing understanding and stimulating effective action through our churches and communities.

Watch for the center spread in this issue of THE METHODIST WOMAN! *Be sure to file it for regular use during the next three or four years. These "39 Geographical Regions" will be used many times as the "Regional U.N. Seminars" get under way and also as a very important part of the promotional plan for the Quadrennial Program on Race. (Watch the Christian social relations pages of the June issue of* THE METHODIST WOMAN *for further information about the Race Emphasis.)*

Capitol Hill in Washington is dealing with some of the most urgent issues in the life of the nation both on the domestic and the international fronts. The following issues before the 87th Congress have received the highest priority by many of the denominations and are listed with the hope that you will acquaint yourself with them and their status when these pages reach you. Make your voices heard by letter, wire, and telephone on any issue in Congress that has moral and religious significance, and especially the following:

International Issues:

- Disarmament and Arms Control
- Food for Peace
- Foreign Economic Aid
- Support of the United Nations

Domestic Issues:

- Depressed Areas
- Federal Aid to Education
- Migratory Labor
- Minimum Wage
- Health Care for the Aged

NOTE: The Christian social relations pages in THE METHODIST WOMAN for January and March, 1961, give some information about most of these issues.

In many Woman's Societies and Guilds May will be the month when new officers begin their duties. Be sure to study with care the *letter* directed to secretaries and chairmen of Christian social relations! The tools listed there are essential for you and your committees.

As we plan ahead let us find ways of enriching our own leadership experience during the summer months! What are you and your committees undertaking?

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

WHAT THE U.N. NEEDS from the Citizens of the United State

by

MARGARET R. BENDER

THE United Nations is facing one of its most difficult periods. The stress is triggered by many different types of situations. The Congo, Communist China, the Soviet attack on Secretary-General Dag Hammarskjöld and on the office he holds, and the presence of so many new members will all serve to set off reactions that may be dangerous to the continued effective functioning of the United Nations.

We cannot afford to regard these problems and the resulting crises as something removed from us. To feel helpless or unconcerned would be both unwarranted and dangerous. Public opinion in the United States will be one of the decisive factors in what the future holds for the U.N. in this period of testing. Responsible citizens need to do at least four things consistently in behalf of the U.N. during the next year. Two of these are almost too obvious to need elaboration.

1. *Create a Climate That Will Allow Increased U.S. Financial Support.* The U.N. enterprise is going to need more money. To the continuing responsibility of maintaining the uneasy peace in the Near East has been added the responsibility of the Congo. At any moment situations may explode where the neutralizing effect of the United Nations' presence there may be the only thing which can prevent a taking of sides by big powers with the danger of a consequent world conflict.

On every hand new nations need the capital to finance basic economic development. More and more these nations are revealing a preference for having this help come from the world community through the agency of the United Nations rather than from any single nation or group of nations.

None of this will be cheap. It will not cost as much as a few days of the total war that it may well prevent; nevertheless, the cost will be great and much of it must come from the industrially developed nations, since they are the only ones with the means to provide it. (See Christian social relations pages in March, 1961, issue of THE METHODIST WOMAN for further details about methods of financing.)

2. *Meet Irresponsible Criticism of the U.N.* Already there is evidence of more irresponsible attacks on the U.N. this year than we have faced for some time. Leaflets put out by organizations dominated by fear are appearing in many places. The charges are undocumented and often so broad as to make them difficult to answer. Usually they contain inaccuracies and misstatements of fact. Often their promoters are professional "against'ers" who have exploited racial tensions and attempted to stir up trouble at other points against the best of our democratic obligations. Often they inspire newspaper editorials and letters to the editor, and radio broadcasts. The need is for people who will fight this kind of propaganda in their own communities. If information is needed, write the Department of Christian Social Relations, Room 1480, 475 Riverside Drive, New York 27, New York, for help.

3. *Promote Understanding of th New Nations.* The first part o the Fifteenth General Assembl of the United Nations saw the ac mission of seventeen new nation bringing the membership to ninety nine. Several more stand at it doors, and the next few years wi probably add some twenty mor Newspaper and public reaction i the United States to this fact ha been varied and not all of it rea soned or well informed. In man places fear of the unknown ha prompted editorial writers to mak dangerous statements about the ir responsibility, the ignorance, o even the "savagery" of these na tions. Often they have pointed t the Congo as a dreadful exampl and have tended to blame anyon that they could think of for coun tenancing its independence "befor they (the people) were ready."

Attacks of this sort reach peopl in Africa and Asia and undermin their faith in our ability to under stand the real issues. Traveler to Africa, for example, are ofte shown editorials from newspaper in relatively small cities in th United States expressing this poin of view.

It is helpful to recognize tha the timetable of history has bee stepped up to a point where inde pendence is the order of the da and that it is almost impossible t ask any nation to wait for thi precious commodity. On Decembe 14, 1960, the U.N. General As sembly passed without a dissent ing vote a resolution sponsored b fifty-four nations which is a goo example of this. It solemnly pro claimed "the necessity of bringin to a speedy and unconditional en

lonialism in all of its forms and anifestations." It said, "Inadeacy of political, economic, social educational preparedness should ver serve as a pretext for delayg independence." It stated its ent definitely in the fifth of seven points. "Immediate steps all be taken in trust and in nself-governing territories, with-t any conditions or reservations accordance with their freely exessed will and desire, without y distinction as to color, race creed, in order to enable them enjoy complete independence d freedom."

There can be little doubt as to e meaning of the action. The rty-five Afro-Asian sponsoring tions had declined to accept a viet-sponsored declaration on the bject and offered their own. By ing so they established the fact at this represented independent d insistent action on their part. tion for independence and freeom has thus been speeded up and all probability the decade of the Os will see such terms as "nonlfgoverning," "colony," "protecrate," and "overseas province" come completely obsolete.

If we in the Western world can elcome these new nations and acrd them the dignity they deserve d passionately desire, we can lp to smooth the road ahead for em and for the U.N. If, on the her hand, we continue to regard her races as inferior, we will be ntributing to strained relations the U.N. and consequent trouble.

These new nations possess many utstandingly capable leaders. here is a growing number of uniersities of distinction within their rders. The work of many of eir poets, novelists, sculptors, d painters has distinction. We ould recognize these facts. Also e should display a willingness to arn from them as well as to offer r aid in helping them to learn om us. The dignity and underanding that we accord these naons and their representatives in this country in the next few years may be of great importance in the world's history.

In connection with this we should recognize that the desire for assistance in making the great jump from the past to the future in economic and social development is part of this need and demand for

human dignity. To them, poverty, unnecessary disease, and illiteracy are disgraceful. They want to join the Western world in a state of adequate economic and social development. To an increasing degree delay is to them indignity. Most of their leaders believe that the rest of the world wants to help them and they are constantly puzzled when help is not forthcoming. One leader said, "Of course they (the West) want to help us. Why would they have sent missionaries to us if they hadn't?"

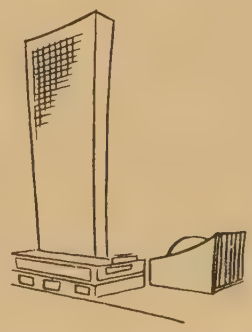
The amount of money needed to help these nations achieve standards that will give them dignity will be considerable. Much of it will have to go into United Nations programs because unilateral action is extremely dangerous as the United States recognized when it preferred U.N. assistance in the Congo. More than money is needed, however. With the money must go understanding and a sense of fellowship that says, "We've been through the growing pains of independence, too; we know how hard some of it is and we want to help you. We admire what you are doing, and we want to learn from you and to have you learn from us."

4. *Promote Understanding of Universal Membership.* For many years church bodies have recognized the fact that membership in the United Nations ought to be open to everyone. Even when we have accepted this as a principle, however, we have still felt that certain nations, particularly Communist China, should not be admitted because it seemed difficult to reconcile its past or present conduct with the terms of the U.N. charter which speaks of the membership of "peace-loving nations." The outstanding example of this problem has been mainland China.

In the last few years, however, there has been an increasing tendency on the part of most nations to feel that the complicated nature of negotiations on such things as disarmament makes the presence of all nations at the council tables of the U.N. imperative. "Who is to define 'peace-loving'?" they have asked. "How do we know whether nations will obey the Charter of the U.N. until we have seen them in action as members of the body?"

This attitude does not, on the part of most of the nations, indicate any approval of China's actions or form of government. It is based simply on the recognition that she exists and that her government controls the lives of over 600,000,000 people.

People who have watched developments at the U.N. are fairly well agreed that within two years mainland China will be admitted to the U.N. This places great responsibility on thinking citizens in the United States to prevent this event from precipitating attacks on the U.N., attacks which might even lead to demands on the part of some that we withdraw from it. The seriousness of this cannot be overstated. Watch the department pages in future issues for material which will help in understanding both sides of this question.



A New Dimension for U.N. Seminars

There is now a Methodist United Nations Office under the joint auspices of the Division of Peace and World Order of the Board of Christian Social Concerns and the Woman's Division of Christian Service. This new joint office provides an opportunity for better United Nations seminars across the church. Your United Nations Office could handle many more seminars than have been handled separately by the two agencies in the past.

Regional Seminars

In the past groups have been sponsored by the Board of World Peace or the Woman's Society of a particular conference. We have also experimented with various types of U.N. seminars made up of members of the Woman's Society and others related to the Board of World Peace. It seems now that there might be advantages in trying a new type called *Regional Seminars*. Many conferences have never been able to manage a U.N. seminar because of distances and other limiting factors. Often these conferences are the ones where information is especially needed to promote United Nations understanding and support in the community.

Each of the existing 39 episcopal areas in the five geographical jurisdictions plus that portion of the Central Jurisdiction located within these areas could be regarded as a "region." These regions would be sufficiently compact to allow for good planning and yet sufficiently large to find enough people to make up a good seminar. Note the way this works out on the map of 39 Regions found in the center spread of this issue of THE METHODIST WOMAN.

How the Plan Might Work

1. Any conference Committee on Peace and World Order or any conference Woman's Society might initiate the plan. It would not, of course, be necessary for others interested in the plan to wait for these two groups to move! *Anyone* could contact a member of either group or write to the conference secretary of Christian social relations or the chairman of the Committee on Peace and World Order and suggest that they consider such a plan.

2. After consultation with the other conferences involved, a committee might be formed, composed of representatives from committees on Christian social relations and Christian social concerns in the conferences. In the case of the Central Jurisdiction these might need to be *district representatives* in some instances because of the size of the geographical area involved. This committee would make the plan after contacting the Methodist United Nations Office for suggestions and information.

3. Each conference or part of a conference (as in the Central Jurisdiction) could form its own promotional committee, acting under the direction of the general planning committee of the region involved.

How to Start Preparations

1. Contact railroads, bus lines, and airlines to find out what group rates can be arranged. Discuss a central point at which members of the group could meet, or two or three central stops that might be more convenient.

2. Determine the number you want in your seminar. Seventy is the most desirable number. More than eighty and fewer than twenty-five cannot be handled in a seminar. If your region cannot get twenty-five, do not give up! The Methodist United Nations Office may be able to combine your seminar with one from another region. Divide your number or representatives into equitable quotas for ea conference or portion of conferenc

3. Decide on several choices dates and as soon as you have t project well under way, contact t Methodist United Nations Offic Room 1016, Carnegie Building, 3 East 46th Street, New York 1 New York, for reservations, fu ther information, and guidance.

4. Organize a good publicit campaign. Each of the two bisho with responsibility for this regio has received information abo these Regional Seminars. Ask the to help you in any way possibl Prepare some type of flyer. Inclu in it general information abo the program of the seminar, est mated costs, and a section to b torn off and returned as a registr tion blank.

5. Make an estimate of t costs, including transportation New York and return. The pla through the United Nations Offi provide for a *service fee of $3 p person for a three-day semina* (The fee is $1 per day per pers with a maximum of $3 per pers for three or more days.) This i cludes rental of rooms where speal ers other than U.N. personnel ca be heard, packets of materials f study, and seminar badges. In a dition, you will want to plan f certain U.N. expenses such as t guided tour provided by the U.N on a nonprofit basis at $1 per pe son, except for students who pa 50 cents, and clergymen and co missioned deaconesses, who pay fee. Lunch in the United Natio Delegates' Dining Room costs a average of $3 per person. You w also want to include informati about hotel rates. The Methodi United Nations Office will be gl to furnish a list of rates at hot used by U.N. groups.

We Welcome Other Groups But Why Not Experiment Wi "Regions"?

THE FAMILY AND RAPID SOCIAL CHANGE

by

THERESSA HOOVER

(Check the Christian Social Relations pages in March and April issues of* THE METHODIST WOMAN *for additional information.)

HYMN: "Immortal, Invisible, God Only Wise" (No. 64, *The Methodist Hymnal*)

SCRIPTURE: Psalms 46

PRAYER: Eternal God, giver of all good, Father of all men, incline our hearts to the needs of Thy people. Real needs so often escape us. So full are we of good intentions, so unprepared to fulfill them; so attached are we to our own comforts, so unaware of those who work with marginal materials to relieve distress; so satisfied are we with personal freedom, status, and prestige, so indifferent to those who are seeking to secure their freedom with dignity; so unable are we to perceive great tasks, so eager to find fault with those who work for peace. Make new our commitments, O Lord, sharpen our sensitivities, improve our intellects, and send us forth with certainty of faith in this day of uncertain change. In the name of the unchanging Lord we pray. Amen.

Leader: Today our subject is "The Family in a World of Rapid Social Change." We are all aware of how family life is changing; we are all involved, as individuals and as families, in the rapid social changes taking place. One of our members has been doing some research on the subject and will tell us of her findings.

Member: "The family in a world of rapid social change"—many of you probably have an overpowering reaction to these words, as I did when I first heard them! But as I thought of man's rather slow progress in history, then, by contrast, of the rapid changes that have come about in this very community even in my lifetime—the meaning of the term became clearer. As I read newspapers and hear broadcasts about developments all over the world, I begin to see some of their effects on me and on my family.

Change is not new! Man's progress through the ages has been marked by change. Our dilemma is not change itself but the rapidity of it. Scientific discoveries have greatly accelerated the rate of change, and have had a great impact on the family.

Let us list some changes in our society that greatly affect the family. (*Allow time for unhurried thinking. Refer to evidences of change in daily tasks—grocery shopping, doing the family laundry, viewing television. List should include such things as: better communications, faster travel, improved medical skills, higher living standards, revolution of expectations.*)

Leader: Now we turn our attention to an issue which vitally concerns us in this nation, and particularly in this community.

(*Choose one of the following suggestions. If neither is suitable, choose another emphasis from resource material.*)

Suggestion One: The Problem of Race

Leader: Some people shy away from the issues of race, but certainly this is one of the main challenges that social change has brought. The church should prepare people for change; it should help us restructure our interpersonal relationships. With inevitable changes taking place in our own community in the area of race relations, I am sure we can all profit from an involvement with Johnny's mother in "A Party for Johnny."

PLAYLET: "A Party for Johnny" (*See* Five Issues in Search of Discussion.*)

DISCUSSION (*If you know a member of the Regional Consultative Committee on Race, ask that person to share in discussion.*)

Suggestion Two: Americans Overseas

Leader: More Americans go overseas than ever before. This opens new opportunities for the church to witness to Christ. I'd like to think that our church is concerned about the preparation of families for life in another country.

We have asked three persons with varied experiences overseas to share with us the joys and blunders they have encountered while living in other countries. (*Introduce speakers, who will have many ideas of how they could have been better prepared for experiences in another country, including the part the church might play in such preparation.*)

DISCUSSION (*Ask several members to read* The Attractive American * *in advance and to be prepared with comments. If persons from your community are living abroad, plan to contact them, expressing your concerns and hopes as they witness to Christ in their new environment.*)

CLOSING THOUGHT:

"Change is not loss. It is the adding on
Of what now is, to values that have gone
To make us what we are."
—*Maude White Hardie*

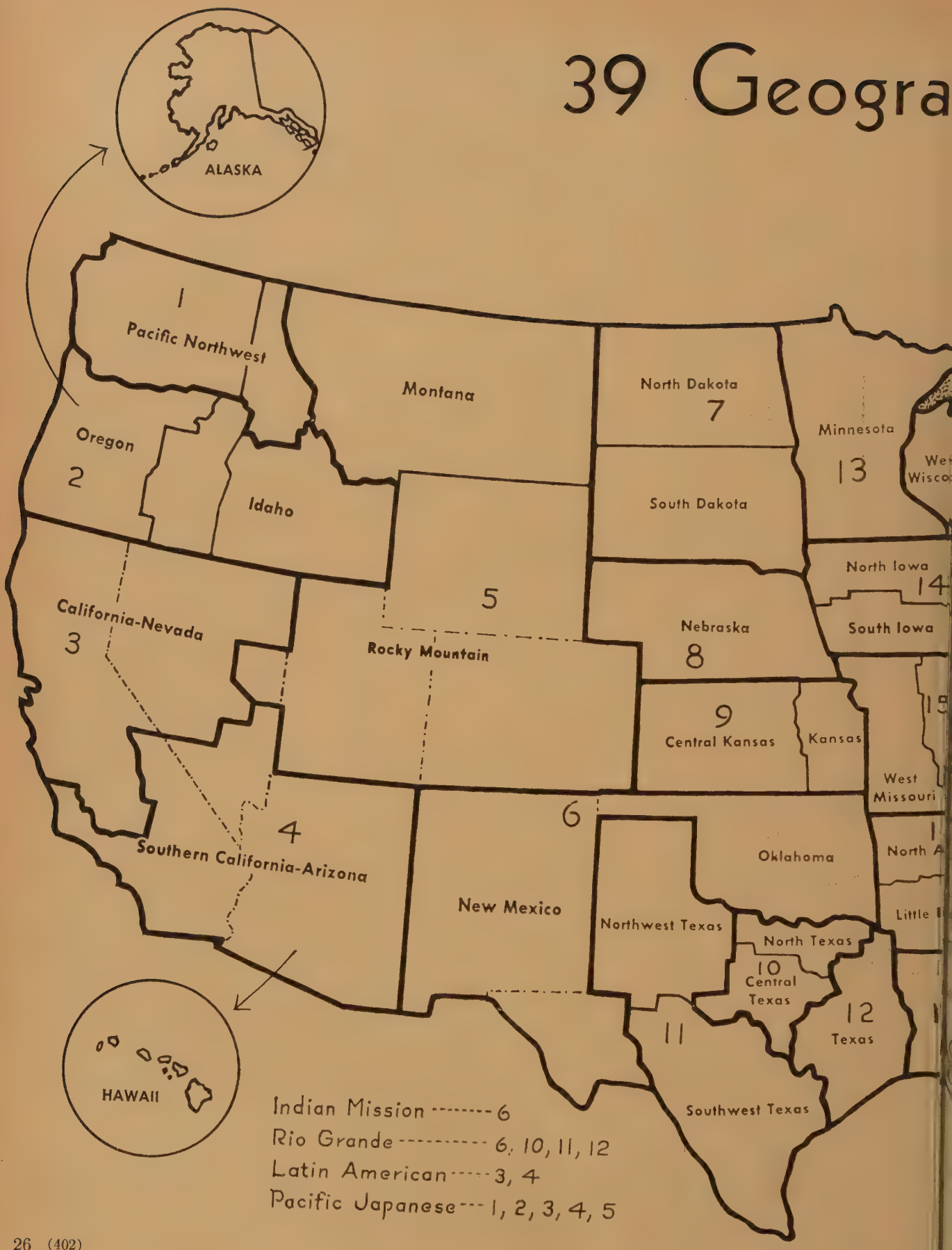
Change is necessary for progress. The Scriptures reveal change and growth in man's understanding of One who is unchanging, One who "was in the beginning, is now and ever shall be."

SOLO OR POEM: "The God of Abraham Praise" (No. 5, *The Methodist Hymnal*)

This month's Quiz appears on page 5.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 35 cents.

39 Geogra


ALASKA
1
Pacific Northwest
Montana
North Dakota
7
Minnesota
13
Oregon
2
Idaho
South Dakota
North Iowa
14
South Iowa
California-Nevada
3
5
Rocky Mountain
Nebraska
8
9
Central Kansas
Kansas
West
Missouri
4
Southern California-Arizona
6
New Mexico
Oklahoma
Northwest Texas
North Texas
10
Central
Texas
12
Texas
11
Southwest Texas
HAWAII
Indian Mission ------- 6
Rio Grande ---------- 6, 10, 11, 12
Latin American ------ 3, 4
Pacific Japanese --- 1, 2, 3, 4, 5

cal Regions

KEY TO INSET MAP

CENTRAL JURISDICTION

1 Central Alabama	9 Mississippi
2 Central West	10 North Carolina
3 Delaware	11 South Carolina
4 East Tennessee	12 Southwest
5 Florida	13 Tennessee
6 Georgia	14 Texas
7 Lexington	15 Upper Mississippi
8 Louisiana	16 Washington
	17 West Texas

This is a key to the regions with which each alphabetical area will be identified.

A - 5, 7, 8, 9, 13, 14, 15, 16, 18, 19 part of 20, 22, 23, 24, 25

B - 6, 10, 11, 12, 17

C - 21, 26, 27

D - 28, 29, 34

E - 31, 32, 33, 35, 36, 37, 38

President

MRS. J. FOUNT TILLMAN
President, Woman's Division of Christian Service

Dear President:

My first recommendation is that you make this the last page you read in this issue of THE METHODIST WOMAN. After you have scanned all the letters to the various officers you will have a better idea of the over-all program of your Woman's Society. If you are a Guild president, or if there is a Guild in your church, the program of the Guild is also a matter of real interest.

Such a general survey gives us an idea of the wide range of activities for which we are responsible in our organization. All these leaders are working together to make up the team. Since this is the first year of the new quadrennium there are new handbooks and a new *Guide*. The *Twenty-first Annual Report* of the Woman's Division is so new in format that a former officer of the Woman's Division wrote: "I received a copy of the *Annual Report* yesterday and have been absorbed in its content, so much so that I did not hear questions that had been directed to me! . . . How eager I am to hear about the meetings. I may be removed from that scene, but my love remains for the whole."

Her letter revealed her enthusiasm. It set me wondering what might happen if there were such enthusiasm and eager participation on the part of every member. Mrs. Porter Brown, general secretary, in her report to the Annual Meeting of the Woman's Division raised a very pertinent question: "Is what we are offering relevant to the needs of the women who sit in the pews of Methodist churches over this country?" I might add, "Does it result in a greater Christian witness?"

I was impressed with certain letters I received after the Annual Meeting of the Board of Missions. More than one wrote of learning much from conversation with the women both in and out of sessions. Does our conversation reveal a "dedicated enthusiasm"? Enthusiasm for what? For the faith that compels us? For the factors that confront us? For the frontiers that call us? For the program that unites us in witness and service?

What is our mission? At one of the three training conferences of the Board of Missions on "Our Mission Today" we were told of the dangers of our times. We heard of the newest, most feared chemical, biological, radiological weapon. The use of this, through the exhaust of a car, by one undetected person could trigger a war of annihilation. On another front we were shown people of other lands wanting light, power, strength to work—not luxuries. We were reminded that 40 per cent of this world's people still cannot read, and they want to learn in this generation. We were asked, "What kind of world do we want for our children? for *all* children?" Man's expectations are increasing. Many faiths are competing for his loyalty.

Confronted by these questions and the indifference or self-absorption of so many, we realize the necessity of a faith that compels. Can we conceive of Christ at each frontier saying, "Come, I need you here"? We will be tested more by daily witness than by formal programs.

Statistics are not important as goals but as marks of progress toward the fulfillment of a dream which thereby can become a fact. More than 31,000 Woman's Societies and more than 5,600 Guild units are reported. Can your imagination encompass the more than 36,000 presidents uniting in prayerful commitment to the fulfillment of "Our Mission Today"?

In his recent book, *God's Mission—and Ours*,[1] Dr. Eugene L. Smith makes a statement in relation to Christians of younger churches. It applies to persons and to groups within a church or community, and for us more especially as we hear of the work of women in other lands.

Those we sought to save may become our saviors. Our attempts to evangelize may become the source of our own evangelization. The truth we have shared is returned to us, infinitely enriched. Perhaps there has never been another generation to whom God has given such an opportunity to see the full range of the glory of his gospel. Pray God we may seize that opportunity to the full.

Most sincerely yours,

R. D. No. 1
Lewisburg, Tennessee

Sadie Wilson Tillman
MRS. J. FOUNT TILLMAN

[1] Page 166, *God's Mission—and Ours*, by Eugene L. Smith. Abingdon Press 1961. Used by permission.

Vice-President

MRS. W. L. PERRYMAN
Vice-President, Woman's Division

Dear Vice-President:

May I come into your living room for an informal visit? I am a new vice-president as are many of you, and there is much we need to talk about together.

I am finding much help in the new *Vice-President's Handbook.** In fact it is so interesting I could not put it down until I had read every line. Immediately I wanted to begin trying out some of the suggestions. The pages on the committee on program, suggestions for program building and techniques, and the bibliography for program building sound so usable.

The information concerning World Federation of Methodist Women in the *Handbook*, and the suggestions for presenting and interpreting the organization will keep you busy for a while. With reports from the Assembly of the World Federation of Methodist Women which meets in August in Oslo, Norway, you will not lack material for programs on that subject. Whether you are a new vice-president or an "old" one, the new *Handbook* is a *must.*

THE METHODIST WOMAN also has much material we can use in our work as well as *A Guide,** the *Prayer Calendar,** and the *Do You Know?** booklets.

WORLD OUTLOOK, the attractive *Twenty-first Annual Report*, and the new leaflets that are constantly appearing (listed on the back page of THE METHODIST WOMAN) are wonderful resource material for programs and study classes.

I know we are all concerned about our monthly programs, for we realize their importance to the health and growth of our society. Let's try a little experiment: First write down why we have a monthly program in our society—what we hope to accomplish through programs—also the purpose of the Woman's Society.

Then ask yourselves these questions: Is our society fulfilling this purpose? If not, where are we failing? Is it because of the program material? lack of preparation? method of preparation?

As we have thought through these questions perhaps we have come to some helpful conclusions about our programs. Why not try these questions out on the members of your Committee on Program, or if your society is small, on each member of the society. As you plan your program for the next quarter be guided by the answers you have received.

When your Committee on Program meets to plan in detail the programs for the next quarter include the chosen leaders for these programs, also. This will give you a chance to plan together for a different method of presentation for each program and receive suggestions of additional materials.

So much can come from good programs: information, increased interest in the work, inspiration, dedication, challenge, greater service, increased giving, a sense of belonging, fellowship—all of which can make a difference in your society.

Let's go all out for outstanding programs this year. Venture and explore, even be daring in the planning and presentation of the programs in the *Program Book*. This will cause the members of your society to look forward with excitement to the next meeting, and mean new members for your society.

We have talked at length about programs. You have other responsibilities as you know: these you will find discussed in the *Handbook* and in *A Guide.*

The editor says our visit must end; we have used up our word allowance. I shall be looking with anticipation to the reports from your society as they come to me by way of your district, conference, and jurisdiction vice-presidents.

Cordially yours,

Lora Perryman

406 Spruce Street
Kansas City 24, Missouri

MRS. W. L. PERRYMAN

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Recording Secretary

MRS. WALTER A. EICHINGER
Recording Secretary, Woman's Division

Dear Secretary:

It is a pleasure to greet you for the first time as a co-worker in the responsible task committed to our hands.

You may have just taken office as recording secretary, as I have, and therefore feel somewhat uncertain of what is expected of you in this new responsibility. Or you may be continuing for another term. In any event, may I say how grateful we can be for the wealth of informational material available from the Literature Headquarters of the Woman's Division of Christian Service. Through THE METHODIST WOMAN and WORLD OUTLOOK, *A Guide*, handbooks and other valuable pieces of literature we can become well informed concerning this great organization of which we are a part.

Recording secretaries are in the pattern for attendance at jurisdiction and conference Schools of Missions and Christian Service this summer. I hope that you will participate in this training and the sharing of problems and opportunities in the clinic for recording secretaries.

The schools this summer will have added value, for the emphasis will be on Leadership Training. New responsibilities challenge us to acquire a knowledge of democratic leadership techniques. We need to know the how and why of group behavior in order to improve our work. As officers and leaders we should strive for the kind of leadership ability that will encourage members to develop their individual talents and to solve problems and arrive at good decisions through group procedure. The training in the Schools of Missions and Christian Service this summer will give us new skills and techniques for democratic problem-solving methods and wider participation of individual members. This in turn should result in new interest and enthusiasm in our societies and meetings. You will find more information on the leadership training opportunities in an article by Mrs. H. F. Brandt in the March issue of THE METHODIST WOMAN (page 22).

I would like to recall some of the specific duties of a recording secretary. Any suggestions for additional items will be appreciated:

Plan to arrive early so that you will be on hand and ready to take the minutes before the meeting is called to order.

Bring with you the secretary's book with minutes of previous meetings, a copy of the bylaws, standing rules and an up-to-date membership list.

Keep a record of all business, exact wording of every motion (ask mover to write the motion) and whether it was carried or lost. This is an important duty. The minutes become the official record and final authority after approval and constitute the official history of the organization. The recording secretary acts as custodian of all official papers. Minutes should contain the date, place and time of meeting, whether it is a regular or called meeting and the name of the person presiding.

Record brief extracts from speeches, if important, but no comment, favorable or unfavorable, should be made. File committee reports with the minutes.

Record names of persons appointed to committees and notify all persons nominated or elected to any committee.

Be helpful to the president in every way possible. You can be of greater assistance if you know basic parliamentary procedure and terminology of the organization.

Cooperate with the committee on publicity and have all meetings properly announced in a way that will create interest.

Be enthusiastic and inspire others with the joy of serving a worthy organization which needs a wide variety of individual talents to accomplish its purpose—the establishment of a world Christian community.

Sincerely yours,

Helen F. Eichinger

MRS. WALTER A. EICHINGER

2281 East 61st Street
Seattle 15, Washington

Treasurer

MRS. PORTER BROWN
General Secretary and Acting Treasurer, Woman's Division

Dear Treasurer:

In his book, *Creative Giving,* Hiley H. Ward says, "Creative giving has as its motive, love—both an indefinable and relevant term." Professor T. A. Kantonen writes, "To give and to keep on giving is the essential nature of God who is love."

Thus giving becomes a response of love, an assertion of freedom in love, and a spontaneous outpouring of love. In this world, so dominated by materialism, the first duty of a treasurer is to hold before our members their privilege of Christian stewardship and to help them practice it in an orderly and businesslike way.

Staff members express their sincere gratitude to all of you for the way in which you care for the work of the Woman's Society. This has been a difficult year, taxing the ingenuity and patience of local, conference, and jurisdiction treasurers as well as the treasurer's staff at headquarters. In spite of all our difficulties, we came to the end of the year with a fine report of increase, for which we thank our Heavenly Father and the loyal, dedicated women of The Methodist Church.

We are grateful that this is a year when treasurers are in the pattern for attendance at Schools of Missions and Christian Service. Conference treasurers will have the opportunity to work with one person from the treasurer's office for we plan to have a staff member present in each jurisdiction school. Miss Hazel Best is assistant treasurer for the Department of Work in Foreign Fields; Miss Marguerite Hawkins is assistant treasurer for the Department of Work in Home Fields; and Miss Beverley C. Berry is comptroller with responsibility for general funds. I am continuing as acting treasurer until such time as we elect a treasurer of the Woman's Division. Will you bring to the schools any questions which may be troubling you? Together we can work them out.

We bring a word of welcome and assurance to local treasurers who have recently taken office in the Woman's Society. You have some well-defined responsibilities. They are described in the new *Handbook for the Treasurer* and in *A Guide,* both of which may be obtained from Literature Headquarters if you do not already have them.

In addition to keeping accurate up-to-date records of all financial transactions and seeing to it that your books are in order and audited annually, you can contribute greatly to the entire program of the Woman's Society by becoming informed about its work at home and around the world, by giving active support to the Christian social relations program, by encouraging the use of services available through our Section of Education and Cultivation, and by undergirding all the interests of your Woman's Society and your church with your prayers, your time, and your money.

It is your responsibility to study carefully and interpret all avenues of giving: Pledge, Special Memberships, Lenten Offering, Thank Offering, Christmas Offering, Week of Prayer and Self-Denial, Crusade Scholarships, and Cash for Supply Work. You should plan frequent opportunities to promote gifts for annuities. A helpful brochure, *Dedicated Dollars,* is available from our office for the promotion of annuities. A new pamphlet on *Bequests* will soon be available for your use in bringing the matter of wills and bequests to the attention of the men and women of your church. Many will be grateful for an opportunity to extend their concern for the spread of the Gospel of Christ around the world by mentioning the Woman's Division of Christian Service in their wills.

Finally, all of us are continuously responsible for keeping before Methodist women a consciousness of their discipleship as members of the "blessed fellowship of the Church" and a sense of obligation to share the Good News with all people everywhere. The stewardship of money is one essential in the expression of such discipleship. "It is not the tithe that God asks from us, but everything."

Cordially yours,

Room 1436
475 Riverside Drive
New York 27, New York

Ann Porter Brown

MRS. PORTER BROWN

Christian Social Relations

Blackstone Studios

THELMA STEVENS
Executive Secretary, Christian Social Relations

Dear Secretary:

Our responsibility in the area of Christian social relations is a continuing process in terms of *issues and needs* as well as in the securing and use of *basic resources.* This brief letter will be directed toward these two interrelated aspects of our task.

As you plan it is essential that you keep in clear focus three working principles: 1. The Woman's Society and Wesleyan Service Guild can increase their effectiveness in Christian social relations if they make sure that channels for joint planning are well used! 2. There are many social concerns of Christian women that can be met more creatively and effectively if undertaken within the framework of the local church machinery. 3. In projecting plans and programs on community issues and needs it is essential that efforts and planning are joined with Councils of United Church Women and Councils of Churches. In communities where no councils exist seek cooperation with other denominations. It is equally essential to work with other like-minded community agencies.

During the year ahead your major emphasis may well relate to the *Quadrennial Program on Race* (watch for the Christian social relations pages in the June issue of THE METHODIST WOMAN), and strengthening the channels of understanding and support of *United Nations.* (See pages 21-24 in this issue of THE METHODIST WOMAN.)

Some essential tools and resources are the following:

The 1960-64 Handbook on Christian Social Relations should be in the hands of every secretary and chairman of Christian social relations and their committees in the Woman's Society and the Wesleyan Service Guild. You will want to read it, talk about it, and use it as your "handbook for action!"

Activities for 1961-62 brings suggestions for your guidance as you plan ways of working on issues related to Christian social relations that concern your Woman's Society or Guild and your local church. During the months ahead certain words and phrases will become increasingly important to us as we work. Begin plans related to some of the following: "Families in a Changing World," "Seminars in Miniature," "Open Occupancy Housing," "The Rights of the Child," "United Nations Seminars," "Civil Rights," "The Five Year Hunger Campaign," or "The Quadrennial Program on Race."

Each month THE METHODIST WOMAN *contains four pages of information and suggestions* for leaders at work in Christian social relations. Keep a file of these pages for use by your committee as it makes plans.

Concern is a subscription service prepared by the Board of Christian Social Concerns and received twice each month for $3 annual cost. You will want this very essential service for your committee's use. You will also want to encourage subscriptions by the chairman and members of the Commission on Christian Social Concerns in your local church. This vital current information on temperance, world peace issues, and social and economic problems may be ordered from the Distribution Office, 100 Maryland Avenue, N. E., Washington 2, D. C.

The filmstrip (1961 edition!) of "This Is Christian Social Relations" will be a very great help as you and your committee find more ways of doing your job. Order this filmstrip from the Office of Audio-Visual Education of the Woman's Division, Room 1351, 475 Riverside Drive, New York 27, New York. Watch for release date.

As we look ahead and plan our program we must try to keep in clear focus the mission of the church as it relates to our task in national and international affairs—"seeking to make real and effective the teachings of Jesus" as applied to our world today.

Sincerely yours,

Thelma D Stevens

Room 1479
475 Riverside Drive
New York 27, New York

Promotion

HELEN L. JOHNSON
Secretary of Promotion

Dear Secretary:

We are on the threshold of another fiscal year of the Woman's Society. What you do as secretary of promotion can really make a difference in the effectiveness of the total program of your society. The quality of your response to both opportunities and problems may make the difference between interest and apathy. Think about this!

Much of your time will be given to serving on committees. It is quite possible that the Committee on Membership will look to you for suggestions to maintain and increase membership. How recently have you taken a good look at the membership situation in your society? Do you know why women join? Do you know why they drop out? Do you know how many women members of the church are not in either the Woman's Society or the Guild? What plans do you have for reaching these women?

It is to be expected that gainfully employed women will consider opportunities of service through the Wesleyan Service Guild. The secretary of promotion of the Woman's Society should work in close cooperation with the secretary of promotion of the Guild to reach every woman with the opportunity of participation in the activities according to her skills and desires.

Do you agree that one answer to maintaining membership is found in informative, interesting, and inspirational programs? Every program meeting should help in carrying out the purpose of the society. The Committee on Program plays a significant part in the education and action phases of the total program. As a member of this committee you will help to determine programs for monthly meetings, circle meetings, special occasions, study classes, and activities designed to meet the needs and interest of the group.

Membership on the Committee on Finance calls for skills and interests in another field. This committee prepares "the total budget of the society for approval by the Executive Committee and adoption by the society." The budget includes amounts sent to the conference treasurer and to be expended locally. The committee may expect you to originate ideas for financial promotion—suggesting ways to encourage members to share in My World Bank, Special Memberships, and other plans approved by the Woman's Division of Christian Service.

The Committee on Local Church Activities can fill a real need in the life of the church. We must never lose sight of the fact that the Woman's Society is an organization of the church, and members of the society should cooperate in the total church program. Fellowship and service are major functions of this committee which should involve the Woman's Society and the pastor in some plans for making the local church a vital part of the community. The need for differing types of service will depend on the size and general program of the church, the extent to which the pastor enlists the service of the Woman's Society, and the fellowship needs.

On the secretary of promotion more than any other person rests the responsibility to make reporting a means of stimulating growth. Each reporting officer and secretary should check what has to be done to reach the standards and objectives of the society. In reporting you will encourage others by precept and example.

Some resources are essential; for example, *A Guide,** *Promotion Handbook,** and the *Twenty-first Annual Report* of the Woman's Division.* A systematic reading of THE METHODIST WOMAN, WORLD OUTLOOK, leaflets of the Woman's Division, and similar resources will provide information and enrichment.

When you evaluate yourself as a leader think upon the place of learning, planning, and looking ahead in your work as a secretary of promotion. The more we let ourselves go, seeking as co-workers to do God's will, the greater the outreach of our effectiveness and our faith.

Cordially yours,

Helen L. Johnson

Room 1314
475 Riverside Drive
New York 27, New York

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Missionary Education and Service

ELIZABETH STINSON
Secretary of
Missionary Education

Dear Secretary:

This promises to be a most rewarding year in missionary education. We welcome those who are just coming in as secretaries and express our appreciation to you who have carried forward the program during the current year. As a result of the leadership training which the district officers will receive in the Schools of Missions and Christian Service this summer and next, you will doubtless receive even more help than before.

If your society will enter into the study program for 1961-62 with dedication and enthusiasm, increased understanding and sensitivity will surely come to those participating in the classes. The foreign study is "The Christian Mission in Latin American Countries." It has been several years since we have had an opportunity to study about what Evangelicals accomplish in Brazil, Chile, Argentina, and other countries of our neighbor continent. Read the text by our Methodist Bishop Sante Uberto Barbieri, *Land of Eldorado,** and also *The Quiet Crusaders,** by Henry McCorkle.

By your own intense interest for this and the other three studies, influence the committee on program to offer all four in your society. That is, unless, as a member of the Commission on Missions, which you are by virtue of your office as secretary of missionary education in the Woman's Society,[1] you can arrange to have some of them offered by the Commission on Missions to the entire church.

The home study is "Churches for New Times." Read the text, *Edge of the Edge,** by Theodore E. Matson and *By Deed and Design,** by Richard Brown. This is an excellent study to follow "Heritage and Horizons" and to help us consider what churches can do to meet the deep-seated needs of communities and cities.

As citizens, too, we must use our influence to help our national, state, and community governments maintain the largest amount of freedom possible for all persons, strive for good relations with other communities, states and nations, and share widely and generously with others less fortunate than we. Therefore, you will want to have the study, "The Christian and Responsible Citizenship," using the text *Under Orders: The Churches and Public Affairs,** by Dr. Roswell P. Barnes.

The fourth study, *The Meaning of Suffering,** by Dr. Ralph W. Sockman, has relevance to the other three studies and indeed for all of life.

The text of the church-wide study, *LatinAmerican Lands in Focus,** was written by Miss Marian Derby and Dr. James E. Ellis. As a member of the commission you will share in planning for this, and work for full participation of the society in the study.

Another opportunity which is yours will be to work with your society in getting at least two women, more if possible, to attend your conference School of Missions and Christian Service. I can think of no experience which would help individuals become more interested in fulfilling the purpose of the Woman's Society than to attend schools consistently.

Later try to arrange for at least six women of your society to attend Education Seminars. Study your *Handbook* (price 35 cents*) for more information. As secretary of missionary education you should, if possible, attend both the school and the seminar.

Note carefully the missionary education page in THE METHODIST WOMAN each month as well as the other articles in this magazine and WORLD OUTLOOK. Study carefully the *Handbook* referred to above, especially pages 1-37. Secure from Literature Headquarters the free leaflets, *Ways of Conducting Study Classes, Questions and Answers on Missionary Education,* and *Study and Action 1961-62*; also the two *Do You Know* booklets (50 cents each).*

May 1961 be a year of growth and happiness for you and your society.

Room 1319
475 Riverside Drive
New York 27, New York

Sincerely yours,

Elizabeth Stinson

[1] See 1960 *Discipline of The Methodist Church,* Section 256, page 109.
* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Spiritual Life

MRS. E. U. ROBINSON
Chairman of Committee on Spiritual Life

Dear Secretary:

"Jesus Christ Is Lord," the church-wide theme for the quadrennium, 1960-1964, as proclaimed by General Conference, throws us back upon the oldest creed of the Christian church —the cornerstone of our Christian faith. "Our Mission Today," the theme of the Board of Missions, finds its development *within* the conviction of "Jesus Christ Is Lord." Thus, you and I who are committed to the creed "Jesus Christ Is Lord" are compelled to share this life—changing faith with those about us, bringing to bear upon all situations of which we are a part the impact of the life and teachings of Jesus.

Let us rejoice in the opportunity that is ours to serve as secretary of spiritual life in Woman's Society or Guild. Let us accept the opportunity with gratitude to God—remembering that opportunity is always accompanied by responsibility.

No task that you or I assume is actually begun by us; the foundations have been laid and built upon by those who have walked *the* "Way" before us. Nor, upon the expiration of our time of service is any task completely accomplished; only those who follow us can eventually give the task a semblance of completion.

Thus our period of service is caught, as it were, in an expanse of time—as a rainbow losing itself at one point which you and I may call a *beginning,* and again losing itself at a point which you and I with our finite minds may call an *end.* But we are part of all that has gone on *before,* and of all that will follow.

God asked Moses, when called to new work, "What is that in thine hand?"

What do you and I bring to the work we have been chosen to do?

Do we have the quality of Spirit that is eager to share the Good News with *all*?

Do we have the determination of mind that will avail ourselves of every opportunity to learn what our work is? to enrich our hearts and minds to help us in presenting the Good News in the most winsome and appealing way?

Do we have an inquiring mind that will try to discover in others aptitudes and abilities and help draw them into the work of the Woman's Society or Guild?

Are we willing to study the spiritual trends of the times and strive to be prepared to meet these helpfully?

"What is that in thine hand?"

Spiritual life is more than a worship center, a carefully-planned and carried-out devotional period; more than a well-conducted committee meeting. Spiritual life includes all of these, to be sure. Spiritual life is the heart of all our woman's work —a yeast, as it were—that should permeate all we think, plan, and *do.* Spiritual life cultivation results in *daily witness* in the home, in the church, in the community, in the nation and in the world.

"What is that in thine hand?" There are certain tools we need in hand as we assume our work: the Bible, the *Spiritual Life Handbook* * (*new,* red in color, 35 cents), the Spiritual Life Packet * ($1), the *Prayer Calendar* * (60 cents), THE METHODIST WOMAN. These are *musts.* Ask your Woman's Society or Guild to order these for you. The June issue of THE METHODIST WOMAN carries a Calendar of Activities for the year; however, each issue carries a fuller calendar for that particular month.

"What is that in thine hand?"

Let us with compelling faith strive through Bible study, prayer, daily witness in word and deed to bring

Quiet where there is turmoil,
Conviction where there is indecision,
Good will where there is strife,
Faith where there is fear and frustration,
Freedom where there is oppression.
Whatever we do—let us do all to the glory of God.

Faithfully yours,

Ruth C. Robinson

MRS. E. U. ROBINSON

Twin Oaks
Piedmont Drive
Lebanon, Tennessee

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Supply Work

MRS. WAYNE HARRINGTON
Chairman of Committee on Supply Work

Dear Secretary:

Greetings to each one of you who shares with me and the district, conference, and jurisdiction secretaries of supply work the joy and responsibility of interpreting the purpose of this line of work.

Supply work has been called "second-mile" giving. This is based on the words of Jesus, "Whosoever shall compel thee to go a mile, go with him two." These words must have had a strange sound and a shocking effect on the people who first heard them, but Jesus was stating one of the basic laws of great living—one of the hardest laws to master, yet one of the most rewarding.

The channel of giving through supply work has been created to dramatize, make real and personal the needs of people, and to provide the opportunity and responsibility for Methodist women to respond to those needs in a spontaneous and personalized way. Many of our projects would be greatly handicapped in carrying on their work if funds were not given over and above the pledge. Supply work unites the hearts of persons around the world—the giver and the receiver—in a commitment to our Lord.

Perhaps best of all it teaches to others the joy of "second mile" giving, as illustrated in the following story:

> A missionary in Africa had told her pupils of the birth of the Christ child and the custom of giving gifts as part of the observance of this great event. A few days later one of the small boys presented to her a beautiful shell. Knowing that this kind of shell was found only in a bay many miles distant, she said, "This is beautiful but you had such a long way to go to find it!" The lad, happy about the teacher's pleasure, looked up at her with shining eyes and replied, "Long walk part of gift."

As you refer to the bylaw relating to your office, you will find that you are now a member of the Committee on Finance. When you receive the supply work askings from the district secretary, you present and interpret supply work to this committee and bring information concerning the projects on your list to the members of your society.

Projects are assigned in rotation so as to provide opportunity for members to become acquainted with many more areas of our work. By presenting supply work askings in an interesting and inspiring way you have a significant part in promoting the total work of the Woman's Division.

The new *Supply Work Handbook* contains defined procedures for the promotion, handling, and reporting of both materials and cash, and a list of resource materials that will be helpful in your presentations. You have a thrilling story to tell; supply work not only provides necessities, but also makes many extras possible.

What gives more joy to a woman's heart than making Christmas live for a child who would not know about the birth of Jesus and all it means if we did not carry on work around the corner and around the world. This is done through supply work. It equips playgrounds in areas where the street is the only space for games, adds a touch of beauty with gay curtains, provides sewing machines for a home economics class in Japan or linen for a home in California. Through her gifts to supply work, a woman enables the workers to have tools for more effective service and thus she helps to strengthen the program of the Woman's Division.

A missionary entering a village in India asked a villager, "Do you know Jesus Christ?" The woman replied, "No, he does not live in this village." The work of the Woman's Society is to help make the Christ known in every village that He may live in every heart. Supply work helps do this!

Blessings on you as you serve in His name.

Sincerely yours,

Eunice Harrington

MRS. WAYNE HARRINGTON

Box 448
York, Nebraska

Student Work

RUTH M. HARRIS
Secretary of
Student Work

Dear Secretary:

If you are a new secretary of student work perhaps you have already begun to get acquainted with your basic materials: *A Guide,** two free leaflets, *Why Bother?* * and *The Secretary of Student Work,** and the student work page in THE METHODIST WOMAN. The November, 1960, issue of THE METHODIST WOMAN (page 36) carries a Calendar of Activities which will help you to build your own calendar of activities.

A most important responsibility is to be alert to important events among students; for example, the Seventh National Methodist Student Movement Conference to be held August 26-31, 1961, at Urbana, Illinois. You should work with others in the local church to help make it possible for students of your vicinity to attend this great conference.

The program described in the above materials represents thoughtful concern and hard work on the part of many persons. The Committee on Student Work of the Woman's Division working with the jurisdiction and conference secretaries is constantly reviewing this program, sharing new ideas, scrapping worn-out ones, seeking to find the best possible means to carry out our responsibilities.

And yet so much about our responsibility as secretaries of student work *lies behind* the words which appear in the materials. Recently I have been thinking about the first responsibility of the local secretary as stated in the student work section of *A Guide:** "She shall keep in touch with all students in her local church and make them aware of the interest their home church has in them."

"Keep in touch with students"—what does this really mean? Certainly this is why we write to students, send them devotional materials, welcome them home at vacation time, cooperate with others in developing plans to observe Methodist Student Day and Student Recognition Day. We believe these are important means of carrying out our responsibility.

And yet, in thinking about the deeper meaning of "keeping in touch," we realize that one could carry out these different aspects of our program and still *not really be in touch with students.*

Today's student has been described as "beat," "apathetic," "silent." Recently we have begun to hear new things about him. He has begun quietly but firmly to speak out to society through the sit-in movement and student picketing in sympathy with the sit-ins. Christian students are deeply involved in these activities.

Who is this student? Are we of an older generation within our churches really in touch with him? Recently Dr. Harold Taylor, former president of Sarah Lawrence College, made the very interesting observation that all the time the older generation has been analyzing this student generation,"the young were not listening. They had quietly disappeared into their own world and left the older generation talking to itself."[1] While we have talked about "educating the young for a world they have already outgrown, they have been talking privately about the kind of world they wished to bring about."

Perhaps this is our greatest challenge as secretaries of student work. At this moment in history when a new young generation is emerging with its own contribution to make in its own way, we are in a key position to serve as a link between these students and our own generation. Let us seek to open every channel of communication between generations that we may be in true dialogue with one another, fully aware that students of today need our faith in them as we need what they have to share with us. Only then can God be glorified by the whole Church of which the new young generation is such an important part!

Faithfully yours,

Ruth M Harris

Room 1337
475 Riverside Drive
New York 27, New York

[1] "The New Young Are Now Heard," by Harold Taylor, *The New York Times Magazine*, January 29, 1961, page 5. Used by permission.

Youth Work

ALLENE M. FORD
Secretary of Youth Work

Dear Secretary:

As you assume the role of an adult worker with youth, you accept a sacred task which is demanding, compelling and compensating! Many resources are available to assist you in knowing, doing, and enjoying your work.

A free leaflet, *My Job as Secretary of Youth Work*,* lists your responsibilities, relationships, and qualifications. "Around the Calendar"[1] for 1961-62 will be found in the June, 1961, issue of THE METHODIST WOMAN and *Roundtable*. Reprints will be available from my office.

You will need three essential tools, *Missionary Materials for Youth*,* *Youth Planbook*,* and the *Catalog*,* as you plan for mission study units with the youth council. Themes for 1961-62 are "The Christian Mission in Latin American Countries" and "Churches for New Times." You will want to consult members of the youth council about the possibility of having a World Friendship Group of Girls within the MYF to study the world mission of the church and in particular the work of the Woman's Division. Program guidance material with worship resources for 1961-62 is entitled *Christians for New Times*.* (Price, $1.)

An important phase of your work is to interpret and personalize projects related to the Methodist Youth Fund. THE METHODIST WOMAN and WORLD OUTLOOK can be used to help these ministries and opportunities come alive. The film, "The Step-sitters," is available[1] for $5 rental and the *Methodist Youth Fund Map** costs $1. The spring issue of the *Methodist Youth Fund Bulletin*[2] lists with descriptive paragraphs all projects related to the Methodist Youth Fund. With some imagination this information can be used creatively and meaningfully to educate and encourage young people to extend themselves more generously in behalf of others.

Along with the need to help youth *study* to understand the world mission of the church and *give* to support the Christian missionary enterprise is the urgent need to help youth to *pray*. Introduce and encourage the *Prayer Calendar** which can be an invaluable, edifying instrument in the lives of young people.

Another priority which we seek to foster and encourage is *commitment* to Almighty God. How desperately this world needs a generation of youth willing to live life according to His terms and His laws. How glad we are for evidences of great Christian convictions and courage among our youth and students! The 1961 *Methodist Service Projects** booklet is a must! The leaflets *Mission Unlimited** and *Want a Real Job?** are available resources on missionary personnel.

Handbook of the Methodist Youth Fellowship has been rewritten as *Handbook for Senior Highs in the Church** (No. 2355-BC) and is now designed for the senior high MYF only. *Guidebook for Workers With Youth* has been rewritten as *Guidebook for Youth Work in the Church** (No. 2361-BC), for key leaders in the local church who are concerned with the total program of Christian education in the youth division.

Older Youth Notebook[3] (No. 3220-C, 35 cents) is still available. Make it a primary resource this year in planning with your older youth group.

If you have not already ordered *Manual for Workers With Junior Highs*[3] (No. 2492-BC, 50 cents) you will want to do so right away. This discusses principles and procedures in working with the junior high age group in the church.

Notebook for Youth Work Beyond the Local Church[3] (No. 2264-BC) is your guide for the work of the MYF in the subdistrict, district, and annual conference. All adults and officers who work in these areas should have this manual.

May God guide and direct us to the end that we may become more keenly aware of His self-disclosure and seeking love. May He enable us and others through us to respond in faith and love.

Sincerely yours,

Room 1310
475 Riverside Drive
New York 27, New York

Allene M. Ford

*Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.
[1] Cokesbury Regional Center serving your area.
[2] Order from your conference Board of Education.
[3] Youth Department, P. O. Box 871, Nashville 2, Tennessee.

Children's Work

GENE ELIZABETH MAXWELL
Secretary of Children's Work

Dear Secretary:

Measuring children along the wall or door casing is an important event in the process of growing up. Though, as secretaries of children's work, our unit of measure varies, examination and evaluation are essential to our progress. As we see the future of our church in our children we must dedicate our physical, mental, and emotional resources to God and find His direction as a determining factor today.

Above all you must relate yourself to your local Woman's Society of Christian Service, attend the meetings and participate in programs and studies so you can build personal resources that become a part of yourself. This is so important as you work with children and show them the Christian way of life.

Another vital factor is to be a part of the total church-school program for children. As a member of the Council of Children's Workers you have opportunity to plan with parents, teachers, and workers with children for the church's program, and can see your part in the whole. Here you emphasize the missionary education of children and promote active participation of other workers.

The many resources available will help you carry out such a plan if seriously and continually read:

—Each month THE METHODIST WOMAN has a page of special interest to the secretary of children's work and other children's workers.

—The page on "Missionary Education" in each issue of *Child Guidance in Christian Living* gives pertinent facts and methods for implementation.

—The new *Handbook for Secretaries of Children's Work* * is available for 35 cents, and will spell out your duties as children's secretaries.

—*Missionary Education of Children in The Methodist Church* * and *Missionary Materials for Use With Children* * will help you understand the total unified plan of missionary education for children as a regular part of the ongoing work with boys and girls in the local church.

—The regular curriculum materials include mission units for the Sunday morning sessions and additional sessions.

The Committee on Christian Social Relations may invite you to cooperate in activities specifically dealing with children, such as the UNICEF "Trick or Treat" program and follow-up committees and agencies projected from the White House Conference on Children and Youth. You may share your talents and interests as you work among children with special needs and homes where suffering is real.

Children are a big factor in our challenging and changing world. It is our responsibility not only to train them in Christ's way of life but to help parents and teachers meet opportunities which are theirs as we work together in the Woman's Society as a redemptive fellowship. It is your job to involve the total society in the concern for our children in the world today. Enlist their talents and channel their resources that our mission is not in vain.

This is a big task involving the cooperation of people in many areas of the church's program. It takes time to build good working relationships and we need your personal dedication to this opportunity for service. May God bless and guide our work together.

Most sincerely yours,

Gene E. Maxwell

Room 1312
475 Riverside Drive
New York 27, New York

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Literature and Publications

MRS. C. C. LONG
Secretary of Literature and Publications

Dear Secretary:

Greetings and best wishes to all new secretaries of literature and publications and to those who continue so faithfully to execute the duties of this important office.

The new *Handbook for the Secretary of Literature and Publications* for the quadrennium is available. A careful study of this *Handbook* will answer all of your questions and be most helpful in your work.

Your own subscription to THE METHODIST WOMAN and WORLD OUTLOOK is a must and your enthusiasm for and knowledge of the contents of these magazines will insure a successful annual drive for new combinations in April, new subscribers each month, and 100 per cent renewals in October.

Immediately upon your election or re-election, send your name and correct address to your district secretary of literature and publications. This is important! Also notify the Circulation Fulfillment Department of THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, of your election. Send your name and address, also the name and address of your church, the name of the former secretary of literature and publications, and your church account number. This account number is listed on your *Subscription Record Book*. Be sure to use this book. In this way the list of local societies is kept correct and up-to-date for mailing.

It is especially necessary to have this list correct since the local *Record and Report Books* and the local *Treasurer's Remittance Blanks* will be sent to each local secretary of literature and publications in September. Please give these at once to the local secretary of promotion and the treasurer of your Woman's Society.

We circulate not only the magazines, but also all the literature of the Woman's Division. As a member of the Committee on Program, urge the use of the *Program Book*. The *Prayer Calendar* undergirds your society with spiritual strength. The *Twenty-first Annual Report* is essential for a well-informed society. The *Catalog of Literature* (send for one!) and the back cover of THE METHODIST WOMAN are designed especially to acquaint you with all available material.

Orders. Allow three weeks for delivery. We must mail fourth class. Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, is prepared to render prompt and efficient service. Please use order blanks. Check prices. Remit promptly.

Reports. During the 1960-1964 quadrennium there will be but two report periods each year, November and May. Send your report to your district secretary of literature and publications, *not to this office.* Your district secretary sends a summarized report to the conference secretary who sends a summarized report to me.

Week of Prayer and Self-Denial Material. The district secretary of literature and publications, provided she has your name and address, will send you this material. Please, please, upon receiving the Week of Prayer and Self-Denial material, give it at once to your secretary of spiritual life.

Your Woman's Society members will be as alert, informed, interested, and actively enthusiastic as you are—their guide to good reading and study habits. We have seen this proved many times.

Deepest appreciation to you for your fine work.

Sincerely yours,

Ruth a. Long

MRS. C. C. LONG

Literature Headquarters
7820 Reading Road
Cincinnati 37, Ohio

Wesleyan Service Guild

LILLIAN A. JOHNSON
Executive Secretary, Wesleyan Service Guild

Dear Guild President:

This is the year when you are the president of the Wesleyan Service Guild. It is a year when the world seems to be moving fast, a year of more and more talk about space travel, a year of revolution, crisis, and flagrant disregard of human values; it is a year when people are hungry, both physically and spiritually.

It is also a time when great forward strides are being made. Christians are not only seeking to find better avenues for the alleviation of all kinds of suffering and wrong, but also to lead out in the Christian way to bring to people everywhere the possibility of a more adequate way of life. It is a search to find what our mission is throughout the world, and to do all we can to fulfill it.

Your Wesleyan Service Guild has a part to play in this. What a challenge it is to think that nowhere in the world has there ever been or will there ever be a group just like yours, made of individuals just like those of your membership. Putting together the talents, training experiences, and spiritual strength of the members of your group, what particular contribution can you make? Resources are available to you in the form of printed materials and specific persons and groups of persons who share the responsibility with you.

The Executive Committee is your working group. This is the place where all plans from various committees are brought and coordinated. All officers and committee chairmen are members of this committee.

Another very important working group is the Committee on Program. Here the various lines of work are drawn together to formulate the total program presentations and activities for the year. If your unit is small, you may want to modify the bylaws and use one of the suggestions in the *Wesleyan Service Guild Handbook* (page 21).

Every unit has a coordinator—a liaison person between the Woman's Society of Christian Service and the Wesleyan Service Guild. The coordinator is chosen and elected by the Guild from the membership of the Woman's Society. Thus she is also an officer of the unit.

You will be working with the president of the Woman's Society in many ways. Plans should be developed so that the two organizations approach all the women of the church to enlist them in the Woman's Society or the Guild.

You are a member of the Executive Committee of the Woman's Society. Here you can get help and guidance to make the Guild effective in the total local church program. By the same token, you can also be of value in sharing ideas gleaned from your own experience and from your unit.

The district secretary of the Wesleyan Service Guild is your channel to the office of the Woman's Division of Christian Service. You are a member of the district Guild committee, where your conference secretary meets you to give you assistance and where you meet with other district Guild officers to plan for the Guild work in the district. Make sure your unit takes an active part in the district Guild program.

As for printed materials, the new *Wesleyan Service Guild Handbook* is your basic guide. The *Twenty-first Annual Report* of the Woman's Division of Christian Service gives a picture of the total work of the Woman's Division. Each month there are three pages designed especially for the use of Guild officers and other members in THE METHODIST WOMAN. This entire magazine, as well as WORLD OUTLOOK, will be your most current source of information and inspiration.

In the field of adult education there are many good resource materials. *Understanding Ourselves as Adults*[1] (Abingdon Press, price, $2) is excellent in this line. *New Hope for Audiences* (price, 40 cents) is available at Literature Headquarters,* as is *Learning Together in the Christian Fellowship,* by Sarah Little (price, $1.25).

In the belief that it is God's will that you be His steward, may you work profitably and happily during this year.

Sincerely yours,

Lillian A. Johnson

Room 1307
475 Riverside Drive
New York 27, New York

* 7820 Reading Road, Cincinnati 37, Ohio.
[1] Available from Cokesbury Bookstores.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

MEMBERS HAVE RESPONSIBILITIES, TOO

Probably many women active in the Woman's Society of Christian Service have questioned, at some time or other, whether the time spent in committees has been really worth while. After an experience or two, some may have decided not to serve on another committee.

The reasons many feel this way are painfully obvious. Some committees *keep minutes* and *waste hours* in unproductive talk. Others do little but sit and listen to reports. Still others seem to lack purpose altogether.

Why is this so? Are all committees necessary? Can committee meetings be improved? There are numerous answers to these questions.

The answer most frequently given is that committee failure is due to the chairman. Articles have been written on ways to change the chairman's attitude as well as her methods of conducting meetings. There is logic behind this. The chairman *is* a most important member of the committee. Because she presides she has a major voice in preparing the agenda and is able to influence procedures.

Undoubtedly some chairmen do need more leadership training. But concern over the chairman's role may cause one to lose sight of something else of equal importance to the committee's performance—the personnel of the committee's membership.

Committee members often have more to do with what happens in the meeting than the chairman. This is natural, for there are more members and correspondingly they take a larger proportion of the meeting time. Also they have greater power if they choose to use it. Thus an effort to improve committee meetings should start with the members themselves.

Women who serve on committees are sensible and responsible with a real sense of mission. Perhaps they are not always as helpful as they would like to be because they may not have had time for much thought to what they have been asked to do and they are not always aware of what it is likely to involve. Often they need help in seeing their responsibility.

When women become members of an organization, they assume five major responsibilities, most of which are no problem nor do they add to the burden of service. They must be understood and accepted, however, if the organization is to function effectively. These responsibilities may be identified as follows:

1. Responsibility to the program
2. Responsibility to the public
3. Responsibility to other members
4. Responsibility to self
5. Responsibility as an agent of change

Responsibility to the Program

Responsibility to the program of the Woman's Society involves understanding and acceptance of the purpose of the society and its relationship to the Woman's Division of Christian Service.

Misunderstandings often arise because one member sees the Woman's Society role in one light while others may see it in quite another; the very name, for example, means different things to different people. Some secular organizations do not expect anything more than money from their members. The Woman's Society expects knowledge of its program, prayers, and service as well as gifts of time and money.

The society has a big program with many lines of work and therefore many committees. A committee member should try to learn in advance what is really expected of her. There are helps—especially *A Guide*, the handbooks, THE METHODIST WOMAN. Studying these materials, she will learn the relationship of the committee to the Woman's Society of Christian Service. Then not only will she be a better committee member but also a better member of the Woman's Society.

Responsibility to the Public

Responsibility to the public is not always understood. By agreeing to serve on a committee, one becomes a "public representative." People she will never know may be affected by her committee participation. She must realize one thing: a committee member is not self-serving; rather she is a *representative* of the Woman's Society and must see herself in that role.

ponsibility to Other Members

committee member who hopes ake a contribution to the pro- n must have influence with her ciates. To do so, she must re- t them as individuals as well heir points of view. Thus, a ng of responsibility to one's ciates is necessary. This is re a woman's ability to work essfully with others is put to nportant test. There is no easy ula. Patterns vary with the , the circumstance, and the lem. Willingness to believe other members are important to the work is basic. Willing- to give others encouragement assistance, if need be, in pre- ing their views is essential.

Most of the discourtesies we other members are thought- but very real. They include persistent late arrivals and y departures, the "aside" con- ations, the obvious periods of tention, the yawns and repe- ns—all of which detract from serious business of the meeting. he least a member can do is ome to the meeting prepared. should have done her "home k" and be ready to do her share work. Also she should be as ly to listen and consider what rs have said as to talk. Finally, should consider the total work more important than her own ion. A little conscious effort ays helps and is appreciated by associates.

Responsibility to Self

very member has a responsi- y to herself. This involves the gation to speak according to own conscience. Many times committee work fails because members are reluctant to say t they think. Often members w what is wrong. They have ussed it among themselves but one is willing to "speak up in ting." Thus the meeting fails. ember also has a responsibility xpress her points of view since has accepted membership on committee. If one values her integrity, she should be prepared to do what is necessary to defend it.

Constructive criticism can be given in many ways. It does not have to be loud to be effective. Every member has a responsibility to be honest and also critical. Not only does the program suffer but she suffers also when she fails in this responsibility.

Reponsibility as an Agent of Change

The final responsibility is in understanding one's role as an agent of change. This may be the most difficult task of all. Often members complain that they have not really contributed anything to the committee. The chairman must see that the committee is kept informed of its contributions. But the alert member should be aware of the nature of change and sensitive to her part in it. This is not easily measured on the basis of a single meeting's accomplishments, but is seen only in perspective. Sometimes we expect too much too soon.

Summary

All this does not relieve the chairman of her responsibilities: they are vital elements in the committee process. The purpose here is to stress member responsibility. Often the importance of committee work has been minimized. We have accepted assignments lightly; attended meetings or not as we felt inclined; contributed little of ourselves, but blamed the chairman whenever the committee was criticized.

There can be no really effective committee work unless the members are prepared to fulfill their responsibilities. This requires a willingness to work, to try to understand committee behavior and to get an insight into the social processes. —H. D. H.

Southeastern Jurisdiction

New officers and secretaries of lines of work for the Southeastern Jurisdiction Woman's Society of Christian Service are (seated left to right): Mrs. S. M. Harmon, Wesleyan Service Guild secretary; Mrs. O. D. Thomas, treasurer; Mrs. George Shiplett, recording secretary; Mrs. E. L. Glossbrenner, president; Mrs. Ralph B. Shumaker, vice-president; Mrs. W. C. Carter, secretary of literature and publications; (standing left to right): Mrs. R. L. Jerome, youth work; Mrs. Thomas H. Fore, missionary service in home fields; Mrs. Frank Calhoun, missionary education; Mrs. R. F. Foy, spiritual life; Mrs. J. Ben Stalvey, student work; Mrs. Leslie E. Barnhardt, missionary service in foreign fields; Mrs. C. G. Sledge, children's work; Mrs. C. C. Cranford, missionary personnel; Mrs. Robert L. Wilcox, Christian social relations; and Miss Mary Lena Wisehart, supply work. Mrs. H. M. Russell, secretary of promotion, was not present for the photo. All were elected for four-year terms at the organization's annual meeting February 21-23 in Durham, North Carolina.

May Is Pledge Month

MANY members are now making pledges for the new year because the fiscal year of the Woman's Society of Christian Service is from June 1 through May 31. It is expected that each member will give "prayer, service, and an annual contribution of money to the total budget of the society through membership offerings, or pledges, or gifts." Members are encouraged to make personal pledges to the budget of the Woman's Society. This carries an obligation for regular and systematic payments. In determining the amount of her pledge each one faces the opportunity and challenge of giving according to her ability. She alone decides that.

We would point out that each one makes her pledge to the total budget. This means that every member of the Woman's Society "pledges to missions to be directed through the regular channels of finance of the society and also funds for local church and community activities." We note also that the portion of the budget given for local church and community activities is to be administered by the Woman's Society in the local church. In this way Methodist women indicate concern about meeting needs right where they are and also in far-away places. How about taking a look at the Pledge Card?

Possibly you are asking if each member is required to make a pledge. The standards for membership are met by giving prayer, service, and an annual contribution of money. This contribution may be made in meeting a pledge in one sum or through regular payments. Or if you did not pledge a certain amount, the contributions may be gifts of money made several times throughout the year; it may be an annual contribution. Recognizing the value of systematic giving and contributing according to the best of their abilities, members are encouraged to make personal pledges.

The following paragraphs give food for thought. The source of the article is unknown. It is something we found in the files.

—H. L. J.

I Never Make a Pledge

The lightly used expression "I never make a pledge" is heard very frequently. But casual thought will show that this cannot be so. Pledging, or subscribing, or making a commitment is common business practice and business; banking and housekeeping could not proceed without it.

We all make future commitmen by signing a pledge several tim a year. Life insurance, installin a telephone, buying a home, pu chasing household goods on co tract and many other transactio all call for pledging. All the commit a person to make futu payments by the month, by t year or at other periods, and a are subject to the uncertainties health, employment, depression calamity. No one is ever sure th he can meet his payments.

We make other commitmen verbally, such as taking employ ment or renting a house. A perso renting a house could not do unless he pledged to pay a certai sum each month. The landlo would not agree to surrender house to a tenant if the tenant sai "I never make a pledge (promise and I do not want to tie myse down to pay a certain amount eac month. I am not sure of anythin I will do the best I can." And man seeking employment would n be satisfied if the employer re fused to make a pledge and sai "I never make a pledge. I will d the best I can when I can, but don't want to tie myself down t certain payments at certain times.

Yes, we all pledge. It is commo business practice and the churc has too often been accused of n being businesslike. We must sta at this point. Churches could neve be built if no one pledged to mak payments over a future perio Most home buyers cannot write check for the price of a home. The sign a pledge to pay for this hom by monthly payments over a perio of years. In this manner we buil our churches with this differenc If the home buyer cannot pay hi pledge he loses his home. If a per son cannot meet his pledge to th church, his pledge is cancelled.

Pledge Card

As a member of the WOMAN'S SOCIETY OF CHRISTIAN SERVICE, I assume a part in the support of the local, community, and world-wide work of this Society.

For the coming year I pledge $..... to be paid

.....yearly .....quarterly .....monthly

NAME.....

ADDRESS.....

DATE..... 19....

NOTE: This amount does not include the Week of Prayer and Self-Denial Offering.

(To be retained by treasurer)

I PLEDGE

My *prayers* to bind me closer to Him in whose strength I live;

My *service* in the extension of God's kingdom;

My *gifts* to the support of the Woman's Society of Christian Service.

For the coming year I pledge

$.....to be paid.....yearly

.....quarterly .....monthly.

Date..... 19....

NOTE: This amount does not include the Week of Prayer and Self-Denial Offering.

(To be retained by member)

A CHARTER MEMBER PAYS TRIBUTE

by AGNES BLAIR LAWRENCE

Lawrence is president of the Woman's Society of Christian Service of Lynn District, New England Conference

Vhat on earth do they mean
n they say, 'from now on we're
g to have only one organiza-
?"
y friend replied, "They mean
tly what they say; one organi-
on—the Woman's Society of
stian Service."
his might be what they meant,
I was sure it could not come
ut. I felt my reasoning was
id. I wonder why I was so sure
yet so wrong.
here is a fear born of im-
urity. In my first days of be-
a part of this organization I
afraid, yet never quite sure of
t. As time passed my fears
inished because of the kindly
nsel of the more mature mem-
. Sometimes it was only a
m smile and a hand clasp. They sensed my insecurity and by careful nurturing replaced my fear with confidence.

To admit one is ignorant takes courage but that was the simple fact with me. My experiences geared me to think in terms "self" and "local," but never made me aware of the world and its needs. By leading me into programs and study classes the society brought me into a knowledge that set me aflame. Never again would I stand quietly by, because I did not know any better.

How often we scorn an individual who is indifferent. Because we are concerned, we want everyone else to be concerned in the same measure. Our patience is tried by the unconcerned individual and we have a tendency to shun her. The society taught me that indifference is a sin and as a member I must be concerned about every individual regardless of geographic or economic barriers.

To be a stranger is to be set apart, treated with polite respect but never with warmth. Over the years I have been advanced from the stranger status into the wonderful joy of being a friend. No longer do I hold back with quiet reserve when meeting Christians of other lands; I reach out in love, knowing we are all children of God.

Looking back, I pay tribute to those who were aware of my needs even though I was not; to those who said, "Oh, yes you can," in reply to my "Oh, I never could!" Today I must pay my debt by sensing the needs of the new members; helping them to replace fear with confidence, ignorance with knowledge, indifference with concern, and finally polite respect of a stranger with the warm love of a friend to all.

ABUNDANT LIVING THROUGH MEMBERSHIP

by HELEN PECK MOORE

Mrs. Moore is a former secretary of Missionary Personnel of the New Jersey Conference

was at the turn of the century
a missionary, speaking at a
ning church service, emphasized
famine in India. Later she saw
preacher's little daughter, aged
e, approach the Communion
e. Clutched in her little hand
e two pennies. These she laid
he table and said firmly, "Feed
, feed 'em!"
was that three-year-old, grow-
up in a parsonage where mis-
aries from many countries
e entertained. It was natural
the missionary cause became
concern. At college I was a
dent Volunteer with the purpose
"God willing" I would go to
foreign field. But things de-
oped that prevented me from becoming an active missionary. However, the concern never left me. As a young married woman I welcomed membership in the Young Woman's Foreign Missionary Society; then in the Woman's Foreign Missionary Society; and finally, in 1940, the Woman's Society of Christian Service.

Here was an opportunity to help in the promotion of the mission cause, to enjoy Christian fellowship with other women and most important to grow spiritually. As I became more active in the Woman's Society I enjoyed the district and conference meetings and the jurisdiction and conference Schools of Missions. What a wealth of information is ours as we are led in study through missionary education! What inspiration we receive as we plan and worship together!

No other organization can provide the fellowship and friendship that I have found among the dedicated women of our Woman's Society. A spiritual bond holds us together—a high purpose to do the work of our Lord. Probably the greatest satisfaction grew out of my opportunity to be a conference secretary of missionary personnel. As I have seen young women go into full-time Christian service, I have felt that in some way they are representing me.

It has been many years since that three-year-old wanted to "feed 'em," but she has found in her adult years an abundant life through membership in the Woman's Society of Christian Service.

Going Around in Circles

THEN AND NOW

These lines were sent to THE METHODIST WOMAN by the Reverend George E. Groh, pastor of Evans Memorial Church, Rockford, Illinois. Mrs. Helser is a member of this congregation.

I'd been to a meeting—just got home
Went to the bedroom to put my apron on.
I looked in the mirror and what did I see!
The new circle chairman—staring back at me.

I stared right back my heart full of fears.
Could I do this job for the next couple of years?
I thought in despair, oh, me, oh, my—
I might make mistakes, but I'd give it a try.

If the former chairman could do it—why couldn't I?
I'd not be alone; I'd have a good crew—
A secretary, treasurer, program chairman, too,
To help with the things there would be to do.

Now the two years have gone—and I'm almost sad
Being circle chairman really isn't so bad.

—*Evelyn Helser*

A WORKABLE CIRCLE PLAN

by MRS. C. C. WRIGHT

In one of the churches which we served, it was decided at the beginning of the year to carry out a program of visitation, and to divide our women into circles. After checking our church roll we found that many of the women were inactive—especially the older women, among them some semi-shut-ins. We wonder what we might do to get them enrolled and active.

First, we invited them to meet in the parsonage to organize a circle. Fourteen responded; that number soon grew to twenty-three members.

We had social-work meetings twice a month. We made quilts and little things to brighten the room of an invalid woman. Also, we prepared bedding and clothing for some Latin-American children whose mother had died. We observed our monthly missionary and Bible study programs. We set our visitation goals, made telephone calls, and prepared meals for the sick of the church constituency.

There were nineteen widows in our circle; several of them had not been active in the Woman's Society for several years. We met in homes for the sake of comfort and convenience. Occasionally we had a covered-dish luncheon to further Christian fellowship. We tried to observe the complete program of the Woman's Society, and that circle added more than twenty new members to the local organization.

Most churches have a group of older women. A little careful planning, a little earnest work, will help them to realize that they are wanted and needed; that they are in a position to render helpful happy service both to the church and community, and also be an active part of our far-reaching, great Woman's Society.

CIRCLES

Whenever circles change about,
Each time an old year ends,
Everyone is sad to leave
This leader and these friends.

For fronting many problem through
The seasons, hand in hand,
Lends a sense of closeness that
Embraces each small band.

Yet, when newer circles meet,
It is the very same—
Except for added friends to love
Who bear another name.

In fellowship and willingness,
All circles must be blest,
Since every member seems convinced
Her group is far the best.

But changing circles leads to paths
No member should disdain,
For here lies opportunity
For lengthening love's chain.

Like the oaks, that spread their limbs
And reach up to the sky,
Christian hearts must grow and grow,
Ever aiming high.

—*Beatrice Branch*
Miami, Florida

CIRCLE ROTATION

The bylaws of the Woman's Society of Christian Service in the local church state:

> Membership in circles shall be revolving, subject to entire change of personnel (annually or biennially) at the time of the annual meeting.

This rotation widens the acquaintances of the members and promotes fellowship and friendship. It is generally conceded to be advantageous even in Societies at first reluctant to change. Methods of assigning members to circles are left to the local Society to determine.

The circle is not autonomous, it is a part of the whole. Therefore no circle member should let attendance at the circle meeting take the place of attendance at the regular monthly meeting.

—From the leaflet *Circles*

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

JURISDICTION SECRETARIES REPORT

Northeastern Jurisdiction

Nora Bubb

The accomplishments of the Wesleyan Service Guilds of the Northeastern Jurisdiction during the past year may be measured by the growth and ication of the individual mem- in achieving spiritual enrich- t, in a better understanding our missionary work through sion study courses, and active ticipation in church and com- nity efforts in developing a ld Christian community.

s evidence of the work accom- hed by conference Guild secre- es to strengthen the Guild anization and develop leader- , fourteen of the eighteen con- nces are now fully organized, work continues toward build- a stronger organization at dis- t and local levels. Seventeen ferences held Conference Guild ekends and an annual meeting a combination of the two. aching Conferences to train dis- t officers were held by twelve ference secretaries. Conference retaries, as required, are assist- district secretaries with the ning of local officers and chair- n of lines of work.

During the past four years there e been small but steady in- ases in total giving on appro- ations, in the number of mission dy courses completed and the nber of members participating he study courses. Joint mission dy classes among local Guilds with local Woman's Societies becoming increasingly popular. ese increases have been gratify- but during this same period there have been decreases in the number of members. In view of these losses, a number of conference Guild secretaries have arranged with the conference officers of the Woman's Society for a field worker from the Woman's Division to come into the conference to survey the possibilities for Guilds and to work with the district superintendents, pastors, and Executive Committees of the district and conference Woman's Society. Miss E. Louise Nichols (now Mrs. Lewis Morrison) itinerated quite extensively in our jurisdiction and was of great assistance. We now welcome Miss Sarah Quillen who has made surveys in a number of conferences and provided excellent evaluations of the situations.

Eleven conferences were represented at the jurisdiction School of Missions held in June, 1960, which is a slight increase over last year. For the first time the School of Missions was open to Guild jurisdiction and conference chairmen of lines of work: Christian social relations, missionary education and service, and spiritual life.

A highlight of the year was the Fourth Annual Jurisdiction Guild Weekend held March 25-26, 1960, at The Inn, Buck Hill Falls, Pennsylvania, with an attendance of 326. An interesting feature was a panel discussion on "Our Christian Concern With International Affairs," conducted by the jurisdiction chairman of Christian social relations with our own Guild members as panelists, followed by a question and answer period. Jurisdiction chairmen of lines of work presented the challenge of their work most effectively with response by the conferences. A dramatic Pledge Service, written by the jurisdiction chairman of spiritual life, included tableaux of the new Guild Special Interests. The special offering which amounted to $301 was sent to the Woman's Division for missions.

I am deeply grateful for the privilege which has been mine to serve as secretary of the Northeastern Jurisdiction Wesleyan Service Guild for the past four years. One of the greatest joys is the opportunity to meet and know so many wonderful people. The friendships and fellowship have indeed enriched my life.

Central Jurisdiction

Mrs. Velma Jeter

With the faith that compels us to bring to bear on all human life the principles of Christ, and the program that unites us in witness and service, we Guild members of the Central Jurisdiction have striven to promote an interest in, and practice of, the vital emphases of this new quadrennium.

Giving—Our pledge to missions went over and above our anticipation of $10,000 to the amount of $10,792. This indicates growing concern for and expanded knowledge of missions. We are not unmindful of the fact that our per capita giving could be more with our growing membership, but this, too, should come with increased understanding of the total program.

Membership—Membership has played a zig-zag game with us during the last year, fluctuating from 5,075 to 6,220 and back to 5,144. This could be due to the number of changes in conference secretaries and the lack of reports. There has been a gain of ten new units, which now brings the total to 268 units.

Education—Nearly 100 study courses were completed with at least one-third of the entire membership participating. The program material is extensively used by all reporting Guilds. The annual Guild clinic was held in connection with the jurisdiction School of Missions at Clark College, Atlanta, Georgia. Miss Louise Nichols gave valuable assistance.

Program—Much information is now channeled through our three active chairmen of Christian social relations, missionary education, and supply work. Our spiritual life has also been enriched by the use of the Spiritual Life Packets, *Prayer Calendar*, and literature for the observance of Week of Prayer and Self-Denial. Many observed other special days in various ways. The majority of the Guilds participated in the 1960 presidential election in some form.

Promotion—As jurisdiction secretary, I visited the Delaware Conference Guild Weekend at Dover, Delaware, and held the jurisdiction Guild Weekend in the Washington Conference. During this trip I contacted the Louisiana and Georgia Conferences and had jurisdiction Guild Clinic in the Georgia Conference area. Wider contact has been made each year and in each instance we hope there was a greater understanding through whatever assistance we were able to lend. Miss Lillian Johnson has been present at our Guild Weekends for the past three years to give first-hand information on all lines of work, recommendations and changes, for which we are very grateful. We were fortunate also to have Miss Nora Bubb with us at our Guild Weekend this year.

The jurisdiction sent a memorial to General Conference on the racial policy in the church. Helps for new Guilds were used and new certificates. Many red-letter activities were engaged in throughout the jurisdiction.

South Central Jurisdicton

Mrs. Hazel L. Dabney

The South Central Jurisdiction Wesleyan Service Guild began the year with four new conference secretaries and a new jurisdiction secretary. Fourteen of the sixteen conference secretaries were in attendance at the annual Guild Weekend at the Western Methodist Assembly, Fayetteville, Arkansas, in June. This is a very closely knit group; along with the three chairmen of lines of work, all work for the improvement of the Guild in every phase. In June a fourth chairman was added to the lines of work, giving us chairmen of Christian social relations, missionary education and service, spiritual life cultivation, and supply work. With four chairmen we feel that the work will be strengthened and there will be a much greater coordinated program from the local to the district, the conference, the jurisdiction, and to the division.

As the conference secretaries report activities of their respective conferences we find there is a growing understanding of the purpose of the Wesleyan Service Guild. This is evidenced through increased giving, better reporting, and increase in studies for jurisdiction credit. The November report shows 500 study courses held since June with 406 receiving Jurisdiction Recognition.

Many Guilds observed the Twentieth Anniversary with an appropriate program either as a Guild or with the Woman's Society.

The Christian social relations chairman of the jurisdiction attended the meeting in New York City in October at which plans were made for projecting the Seminars in Miniature. Spiritual life enrichment continues with local prayer groups and retreats in districts and conferences. In June sixty-eight women from the South Central Jurisdiction participated in a Spiritual Life Retreat at Lake Louise and Banff Springs, Canada, under the direction of Mrs. Alice Pletz, retiring jurisdiction secretary. Miss Blenda Kuhlman, retiring chairman of spiritual life, planned the booklet of devotions which created the background for the study of the Book of Ephesians.

We are greatly indebted to the members of the Woman's Society for their splendid cooperation and willingness to help in all phases of the program as we endeavor to carry out the principles and policies embodied in the total program of the Wesleyan Service Guild and the Woman's Society.

It is my prayer that as the incoming jurisdiction secretary I may face up to this challenge. It is also my prayer that the members of the South Central Jurisdiction may face up to the need for more members, increased giving, more missionaries and deaconesses, which should be our great concern if we are to fulfill the challenge of "Our Mission Today" so that the principles of Christianity can be spread throughout the world.

Western Jurisdiction

Mrs. Clarence Jones

During the past year the Wesleyan Service Guilds in Western Jurisdiction have shown a steady gain, both in numbers of units and in membership. More than this, however, has been the growth in understanding of the total program of the Guild.

First a few statistics. We now have 477 Guild units, with a membership of 10,370. Early last year we reached our goal of 10,000 members in Western Jurisdiction. Now we have exceeded that goal, and

n to be continuing in a steady nner. Since June of 1959 we e started fifty new Guilds, but that time thirty units were pped, making a net gain of nty units. The new report ns seem to have worked out y well.

Because of the distances which have to travel, our jurisdiction s not have a meeting each year. meeting was held in the year 0. However, the attendance of ld members at the jurisdiction ool of Missions was excellent. of the conference secretaries h the exception of Pacific Japa- e Provisional Conference were sent, and I feel that we accom- shed a great deal during our ic time. In addition, all three our jurisdiction chairmen also ended.

During the first six months of s year our Guilds completed hty-eight study courses; thirty- of these were for Jurisdiction cognition; a total of 755 mem- s participated. This figure will increased by the end of this ar, I know, as many Guilds hold dy sessions during the winter nths.

During the past quadrennium, jurisdiction secretary has been e to visit each conference either a weekend program or an nual meeting, at least once. his means, of course, with the eption of Alaska.) Travel ex- nse is paid through the cultiva- n fund, and it is a policy we pe will continue each quadren- m. It is most helpful to be able get to the conference meetings, cause only a small number of mbers from each conference can end the jurisdiction meeting be- use of the expense and time in- lved. Usually the hostess con- ence accounts for the large at- ndance at such meetings, and for s reason we try to rotate the isdiction meeting place to reach sections at one time or another. Our jurisdiction chairmen of es of work have done a particu- ly outstanding piece of work in communicating with the conference chairmen. Quarterly letters have gone out from each of the three chairmen, and these have proved most helpful in getting needed information to the proper persons, as well as providing the incentive for better program planning in the local units.

This is our election year; we shall be having new officers in most cases. I want to take this opportunity to pay special tribute to our chairmen and also to the members of the Woman's Society who have served on our standing committee. They have always been ready to help when we needed it, and have been most cooperative in every way. We look forward to continued growth under new leadership and a better understanding in the days to come of "Our Mission Today."

Other Jurisdiction Reports will appear in the June issue.

PROGRAM TOPICS—1961-1962

The Household of God

For Woman's Societies of Christian Service and Wesleyan Service Guilds

September: The Holy Spirit
General Program, "The Spirit Is Lord," by Dr. Eugene L. Smith, interprets the nature and role of the Holy Spirit.

October: "Churches for New Times" (Study theme)
General Program, "Our Greatest Mission Field," by Rev. Charles A. Barton, indicates enormous needs which the city church must meet today.

November: Christian Unity
General Program, "Jesus Christ, the Light of the World," by Miss Betty Thompson, enables local church members to participate in the Third Assembly of the World Council of Churches.

December: Christmas
General Program, "A Christmas Card," by Miss Amy Lee, celebrates Christmas through messages from Christian workers and through symbols.

January: Alcohol
General Program, "No Easy Answers," by Miss Emogene Dunlap, elicits opinions and discussions on the subject of social drinking.

February: "The Christian Mission in Latin American Countries" (Study theme)
General Program, "The Mission of The Church of Christ in Latin America," by Mrs. Foster Stockwell, acquaints members with some religious and social needs of this vast area.

March: Women Around the World
General Program, "Women's Changing Status," by Mrs. Margaret Bender, dramatizes the concern of the Commission of the Status of Women of the United Nations.

April: "The Christian and Responsible Citizenship" (Study theme)
General Program, "Glimpses of a Fast-Moving Society," by Dr. James Sellers, encourages Christian citizens to seek justice and correct oppression.

May: Pledge Service
General Program, "Rich Toward God," by Mrs. David Jones, is an inspirational pledge service which encourages members to share freely with God.

June: The Missionary and the Deaconess
General Program, "The Ecumenical Deaconess and Missionary," by Miss Mary Lou Barnwell and Dr. Charles W. Ransom, shows how these workers help realize the goals of the world Church.

July: Student and Youth Work
General Program, "The Church and Today's Students," by Miss Ruth Harris, discusses Christian responsibilities to students in a world of conflicts.

August: Spanish-speaking Americans
General Program, "Americans of Spanish-speaking Background," by Mrs. Alfredo Nañez, describes problems and potentialities of this group of people.

In Memoriam

Miss Lillian N. DeMoss, a retired deaconess, passed away in Baltimore, Maryland, February 25, 1961. She was born in Emmorton, Harford County, Maryland, on January 29, 1882.

Miss DeMoss began her deaconess training course in the former Methodist Protestant Deaconess Home located at 2512 North Charles Street, Baltimore, in 1914. She was licensed and consecrated as a deaconess in the Baltimore Conference of the former Methodist Protestant Church and served as parish deaconess in several churches in Baltimore from 1914 until her retirement in 1947.

Miss DeMoss made her home with her sister, Miss C. Estelle DeMoss, 408 Swann Avenue, Baltimore.

Miss M. Belle Markey, age 85, retired missionary to Mexico, passed away at Robincroft Rest Home, Pasadena, California, February 1, 1961. She was born in McClenney, Florida, December 8, 1875.

Miss Markey attended Polytechnic College in Fort Worth, Texas, Scarritt Bible Training School, Kansas City, from which she was graduated in 1902, Peabody College and Vanderbilt University in Nashville, Tennessee. Before undertaking missionary work, she was the college stenographer and a teacher at Clarendon College and University Training School, Clarendon, Texas, for two years.

Her forty-one years as a missionary were spent in Cuba and Mexico. Shortly after retirement in 1943 Miss Markey became a member of the "Robincroft Family." There she continued to be active in church work as teacher, circle leader, and district officer.

Miss Willie May Porter, a retired deaconess, passed away on February 14, 1961, in the University Hospital, Jackson, Mississippi, where she had been confined for several months.

Miss Porter was born August 17, 1890, in Farmerville, Louisiana, the daughter of a Methodist minister. She received her higher education at Louisiana State Normal School, Louisiana State University, and Scarritt College for Christian Workers. Before entering Scarritt College she taught public school for ten years.

Miss Porter was consecrated a deaconess in 1928. She began her deaconess service as a rural worker, spending the years from 1928-1935 in the Camden District of Little Rock Conference. From 1936-1945 she worked in the Tyler, Marshall, and Beaumont Districts of the Texas Conference. Then as director of Christian education she served in churches in Sebastapol, California, Mesa, Arizona, and La Grange, Illinois, from 1945-1957 when she assumed the retired relationship. Miss Porter made her home with her sister in Monroe, Louisiana.

RECENT ARRIVALS FROM:

LATIN AMERICA: *Bolivia*—Miss R sella Bonorden (Term Completed Rt. 1, Box 112 J, Port Lavaca, Texa

Brazil—Miss Gladys Oberl (Regular), c/o Mrs. Elise Gunsc Rt. 3, Box 381, Newburgh, New Yor

Cuba—Miss Lorraine Buck (Re ular), 120 Waverly Circle, Lakewoo Estates, Bessemer, Alabama.

Mexico—Misses Donna Lou Ne son, Box 208, Duncan, Arizona; Helen Rossoll, 1925 Fisher Trail, N.E., A lanta, Georgia (Terms Completed).

SOUTHEAST ASIA: *Malaya*—Mi Eunice Kirkholm (Term Completed 4308 University, Des Moines 11, Iow

RECENT DEPARTURES FOR:

AFRICA: *Southern Rhodesia*—Miss Jessie Pfaff; Ila Scovill (Regulars).

North Africa—Miss Sonia Re (Special Term).

INDIA—Misses Eunice Sluyter (Re ular); Martha Coy (Regular).

JAPAN—Misses Dorothy Spark (Special Term); Mary Anne Child (Special Term); Mrs. Marie Ve meulen (Special Five-Year Term).

KOREA—Miss Clara Howard (Reg lar).

LATIN AMERICA: *Bolivia*—Mi Catherine Rockey (Special Term).

Costa Rica—Miss Leora Shank (Regular) (To complete her ter begun in Cuba).

Cuba—Miss Eulalia Cook (Reg lar) (For travel in Caribbean Area

Mexico—Misses Carol D. Cha pell (Special Term); Lois Davidso (To complete term begun in Cuba) Mattie Lou Neal (Regulars) (To com plete term begun in Cuba).

Peru—Miss Jane Hahne.

Uruguay—Miss Diane Kenned (Special Term).

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City_____ Zone____ State_____

Date and year of birth_____

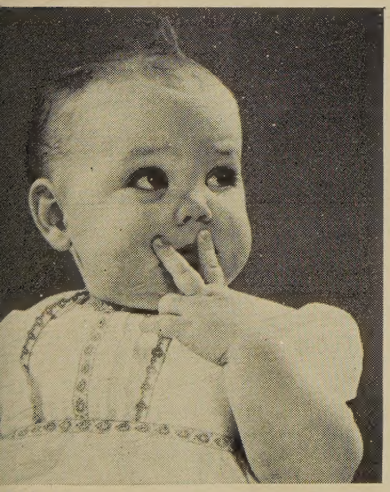
TIME TO ROTATE...

The Buffalo District of the nesee Conference Woman's ciety of Christian Service t on an effective baby pic- re display concerning the anging of circles. This idea s sent to THE METHODIST OMAN by Mrs. John Urban, Kenmore, New York.

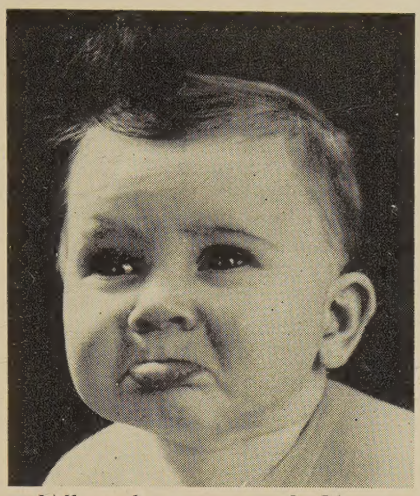
●

PHOTOS BY
H. ARMSTRONG ROBERTS

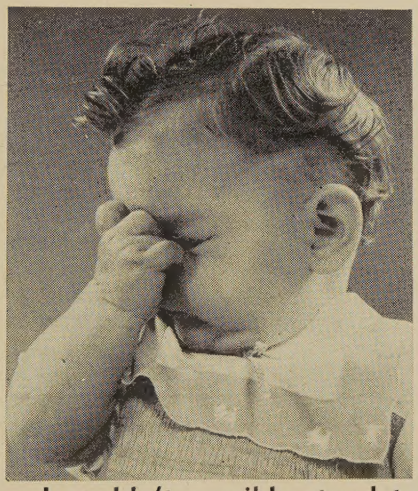
Program chairman? How ll! No, I've never attended —but I know!



Well, now—some of my st friends—old and new— e women I've met in circles.

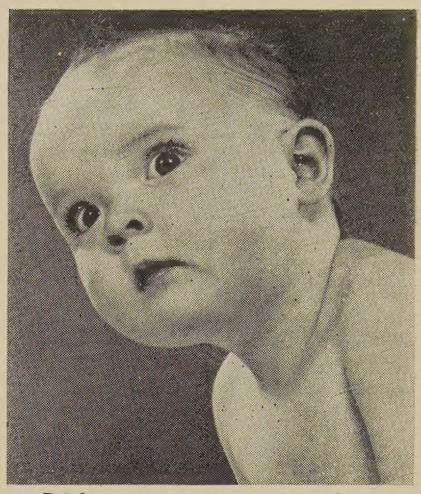


• What do you mean? Change circles?

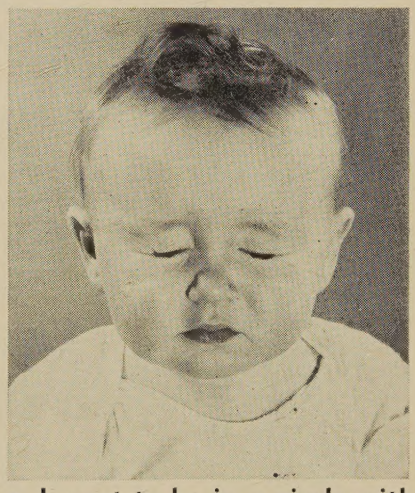


• I couldn't possibly stand to be in a circle with all those old ladies!

• Count me in!



• Did you suggest that I might be a circle chairman?

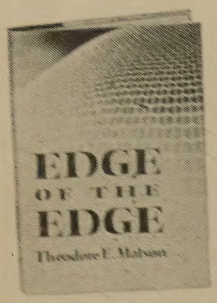


• I want to be in a circle with my old friends. I don't want to know new people!

• How about you?

10 5000Y24 LATH2
MRS L B HAZZARD
4801 BRANDYWINE ST NW 052
WASHINGTON 16 D C 4336

APPROVED STUDIES 1961-1962



Theme: Churches for New Times

Edge of the Edge. By Theodore E. Matson. With facts and principles that cut deep where it hurts, the author emphasizes that every community in North America is a mission frontier. Through case histories of old and new churches he lifts up the kind of churches needed and the responsibility of the laity in church planning. $1.50.

By Deed and Design. By Virgil Foster. Deep-probing, human-interest stories representing various church situations show how the churches were called into being and given help and how the lives of their people were changed by new understandings of the Christian mission. $1.95.

Adult Guide on "Churches for New Times." By C. Richard Brown. 75 cents.

Theme: The Christian Mission in Latin American Countries

Land of Eldorado. By Sante Uberto Barbieri. A South American bishop describes the coming of Protestantism to Latin America and details its growth, contributions, and failures. He shows some of the frustrations due to weaknesses in both religious and social patterns and indicates the future role of the Protestant churches. $1.50.

The Quiet Crusaders. By Henry L. McCorkle. Real-life stories of personalities in Latin America who have been transformed into crusaders for Jesus Christ. $1.95.

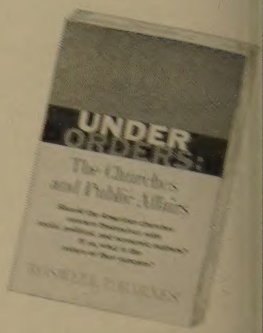
Adult Guide on "The Christian Mission in Latin American Countries." By Carman St. J. Wolff. 75 cents.

Supplementary Materials

Political Map of Latin America. Six-color map, 32 by 42 inches, $1.25. Small, 9⅛ by 12 inches, 60 cents a dozen.

This Is Latin America. By Howard W. Yoder. An introduction to history, physical and economic conditions, political, social, and religious life. 85 cents.

Theme: The Christian and Responsible Citizenship



Under Orders: The Churches and Public Affairs. By Roswell P. Barnes. The purpose of this book is to analyze the role of the churches and give examples of types of activity whereby they exert influence. The study should help church members and the interested public increase their effectiveness in public affairs. $1.00

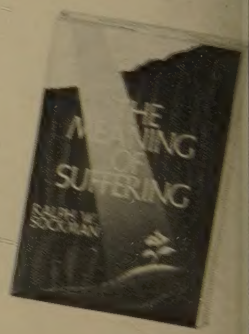
Guide to "Under Orders: The Churches and Public Affairs." By Margaret R. Bender. 35 cents.

Supplementary Material

Compassion and Community. By Haskell Miller. $1.25.

The Social Creed, A Living Document. By A. Dudley Ward. $1.50.

Theme: The Meaning of Suffering



The Meaning of Suffering. By Ralph W. Sockman. This text discusses the sources of suffering we can understand and those we cannot. The study should make us more sensitive to the sufferings of others and more intent on relieving needless suffering. It should lead to a deeper understanding of the nature, character, and purpose of God, and a more steadfast faith even in situations we do not understand. 75 cents.

Guide to "The Meaning of Suffering." By Leila Bagley Rumble. 35 cents.

Supplementary Materials

The Will of God. By Leslie D. Weatherhead. 50 cents.

Medical Work of the Department of Work in Home Fields. By Mrs. E. U. Robinson. Free.

Stretch Forth Thine Hand. By Betsy Stockton Wolfe. Playlet for six women. 35 cents.

The Church-Wide Study

Latin American Countries in Focus. By Marian Derby and James E. Ellis. Methodist achievement and future responsibility in Latin American countries. 75 cents.

IMPORTANT!

A *very limited number* of copies of the May issue of *The Methodist Woman*, containing the Officers' Letter File for 1961-62, will be available at 25 cents per copy.

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